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The
CHRISTIAN CENTURY
Published Weekly

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The Right to Hope
An Editorial

Worship and Churchmanship
By Clarence Seidenspinner

Barbed-Wire Christians In America
By E. Stanley Jones

Whose New Eyes, Minds and Hearts?
By Oswald Garrison Villard

15 Cents a Copy • November 24, 1943 • Four Dollars a Year

SPECIAL FEATURES in THE CHRISTIAN CENTURY

1944 -- Year of Destiny!

WILL the war end in 1944? Will Hitler be swept into history's scrap-heap? Will the Japanese militarists meet their doom? Or will the war go on, involving more peoples, bringing greater destruction, requiring larger sacrifices?

Who can tell?

One thing, however, we all know—*1944 will be a year of destiny!*

Great issues will arise; issues on which will hang human welfare for long years to come. They will be issues which cannot be dodged or pushed aside. The nations must act, and the United States—under the compulsion of its great power—must be foremost among the nations.

Can the moral power of the Christian church be brought to bear on the problems which will confront men and nations in 1944—this year of destiny? Will there be Christian motives, Christian understanding, Christian wisdom ready at hand when the great decisions are being made next year?

Said Winston Churchill in his speech delivered in London two weeks ago: "I regard this hour as at once more hopeful and more stern than any through which we have passed. It is a reasonable assurance that unless we make some grave mistake in strategy the year 1944 will see the climax of the European war."

When that climax comes, will there be an informed, powerful, determined and Christian public opinion ready to deal with it? The answer largely depends on what Christians read, think and publicly proclaim in this coming year of destiny.

The dominant position of The Christian Century in the field of religious journalism has been established because men and women everywhere have discovered that it is furnishing an interpretation of present world problems that is free, courageous, informed. And during 1944 The Christian Century will continue to provide its readers with this same unmatched interpretation. Editorials, articles, news dispatches from its trained staff of correspondents strategically located all over the Americas, Europe, Asia, Africa, Australia and the islands of the sea—all will deal with these world problems of the present as seen through the eyes of Christian faith.

In addition, The Christian Century will present a number of special features during 1944, some of which are described below.

Peace Problems Around the World

The top men in American journalism today are the foreign correspondents. Most of these, despite the vividness of their reporting, are content to deal with the day-by-day aspects of events overseas. But a very few rise to the stature of first rank historians—men who can see not simply the event of the moment, but can bring to light its long roots in the past and its long meaning in the future.

Among this handful of picked journalists, none stands higher than William Henry Chamberlin. As correspondent for years of the *Christian Science Monitor* in Moscow, Tokyo and Paris, as special contributor to the *Atlantic Monthly* and writer for numberless other magazines, as historian of *The Russian Revolution* and of *Japan Over Asia,* Mr. Chamberlin has won a position which gives real meaning to that threadbare term, "an authority." He truly is an authority; when he discusses events or developments in almost any part of the globe, his words carry weight with the discriminating reader. His latest book, *The Russian Enigma,* published only last week by Scribners, is being reviewed with great respect (and usually with equal approval) in all serious journals.

The Christian Century, therefore, considers it a publishing event of rare importance to be able to announce that during 1944 Mr. Chamberlin will contribute a series of six articles to its pages on "Peace Problems Around the World." Country by country, he will pick out the spots where establishing a durable peace is likely to prove most difficult; he will show why that is the case; he will outline what must be done if the difficulties are to be overcome.

You have read much, and thought more, on the problems of peace as seen through American eyes. Now look at these same problems as this internationally experienced correspondent believes they appear to the eyes of a Russian, of a Japanese, of a Frenchman, of a Chinese, of a German, of an Arab, of a Jew. That is the service of incomparable value which

THE CHRISTIAN CENTURY *during* 1944

this special series of articles by William Henry Chamberlin will render to you.

Inside Problems of the Churches

No one can really understand the American churches as they are today who sees them only from the outside. No one is fit to pass judgment on what they are doing—or failing to do—who does not know the "inside" problems which nag at their minds, take up their time and energy, and sometimes make it hard for them to cooperate with others.

Do you see the American churches only from the outside? Or do you see your own church from the inside, and all the others from the outside? Would you like to see them all from the inside—know of the problems which sometimes only the insiders know about and understand?

That is just what another series of special articles to be published in The Christian Century during 1944 will attempt to do. Carefully chosen members of all the leading communions are being asked to prepare this series on the inside problems which they face. After you have read it, you will understand the realities inside the various denominations as few Americans do now. The names of the writers who will contribute to this series will be announced soon in The Christian Century.

Can Catholicism Win America?

A year ago it was announced that The Christian Century would publish a series of articles on new developments in the policy of the Roman Catholic Church in the United States. It was then expected that this series would appear in 1943. Quite probably the series will start to appear in 1943, but as Harold E. Fey, who is preparing it, has dug deeper and deeper into the subject it has become clear that it required long and careful research and a good many more articles than were at first projected.

So, week after week, the investigation has gone forward. Do you know how the Catholic Church has been re-examining its whole setup in the United States? How it has reorganized its overhead agencies? What new lines of approach it has opened to farmers and farm families? What new agencies it has set to work among Negroes? How it is dealing with the intensified industrial struggle, and what it is doing to influence the policies of labor unions? How its legal department checks on and advises legislatures?

You may have a hazy idea of some of these new activities. But do you *know* what's really happening? And do you know what it all means?

This series of seven articles, "Can Catholicism Win America?" will bring an eye-opening shock to most non-Catholic Americans. And the majority of Catholic readers will find it informative. It will prove, we believe, the most dependable and at the same time the most illuminating study of the *modern* program of the Roman Catholic Church in America ever made.

The Church Between Two Worlds

We live in a day when one old world is dying, and a new world is struggling to be born. The old world —"a rotten world," Sumner Welles has called it—is not wholly passed from the scene. The new world is not yet wholly born.

Has the Christian church a role of historic importance to play in such a period? Can it help to see that the old order is decently buried and that the new order is surely brought to birth?

The answer, The Christian Century believes, is a resounding Yes!

During 1944, in a series of editorials which will undoubtedly stir as widespread discussion as did the editorials after Pearl Harbor on "The Christian and the War," The Christian Century will analyze the position and responsibility of "The Church Between Two Worlds."

Read

THE CHRISTIAN CENTURY

During 1944!

In This Issue

CLARENCE SEIDENSPINNER is minister of the First Methodist Church of Racine, Wisconsin. He frequently contributes to this and other journals on topics related to the subject of his article in this issue of The Christian Century. Among his books are *Form and Freedom in Worship* and *Our Dwelling Place.*

E. STANLEY JONES has an international reputation as an evangelist of the Christian gospel. Although his primary responsibility is that of a missionary of the Methodist Church in India, the growth of demands upon his services from other countries and other denominations has carried him to China, Great Britain, and many other countries in the service of all the churches. His book, *The Christ of the Indian Road,* first brought him to the attention of the worldwide church fifteen years ago. His latest volume, *Abundant Living,* stands near the top of the lists of religious best sellers at this time. He has headed several national Christian Missions of the department of evangelism of the Federal Council of Churches of Christ in addition to the one on which he reports in his article in this issue.

OSWALD GARRISON VILLARD writes regularly in The Christian Century. He was present in Paris while the Versailles treaty was being drafted, after visiting Germany as one of the first American journalists to enter the country after the First World War. He thus writes from personal knowledge of the events which he discusses in his article in this issue.

WILLIAM A. IRWIN is professor of Old Testament Language and Literature in the newly organized Federated Theological Faculty of the University of Chicago. He formerly taught in the same field in the University of Toronto. He is a member of the committee which is revising the American Standard version of the Bible, of the American Oriental Society and other learned societies.

The CHRISTIAN CENTURY

November 24, 1943

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Calendar of Coming Events

Nov. 21-Dec. 12. United Church Canvass.

Nov. 24. Forum, Central Methodist Church, Detroit; Roger Baldwin, speaker.

Nov. 28. Community Church, Boston; Robert J. Watt, speaker.

Nov. 28. Ford Hall Forum, Boston; Louis Fischer, speaker.

Nov. 28. Chicago Sunday Evening Club; Robert E. Speer, speaker.

Nov. 28. Forum, Second Congregational Church, Waterbury, Conn.; Father Hubbard, speaker.

Nov. 28. Charles Street Forum, Boston; Frances Perkins, speaker.

Nov. 2-Dec. 3. Carew Lectures, Hartford Theological Seminary, Hartford, Conn.; H. Paul Douglas, speaker.

Nov. 31. Reformation Day.

Dec. 1. Advisory Council, American Bible Society, New York.

Dec. 3, 4. Rural Life Conference, Historic Peace Churches, North Manchester, Ind.

Dec. 4. Winter Joint Conference, Mennonite, Schwenkfelder, Brethren and Friends Churches, Germantown, Philadelphia.

Dec. 5. Charles Street Forum, Boston; W. J. Noble, speaker.

Dec. 5. Ford Hall Forum, Boston; Ella Winter, speaker.

Dec. 12. Universal Bible Sunday.

Dec. 12. First Congregational Church Forum, Oak Park, Ill.; Norman Thomas, speaker.

Dec. 15. Central Methodist Church Forum, Detroit, Mich.; Norman Thomas, speaker.

Dec. 5. Chicago Sunday Evening Club; Richard C. Raines, speaker.

Dec. 12. Ford Hall Forum, Boston; Carl J. Friedrich, speaker.

Dec. 19. Ford Hall Forum, Boston; Pierre Van Paassen, speaker.

Dec. 26. Ford Hall Forum, Boston; Albert Edward Wiggam, speaker.

Dec. 28-Jan. 3. Planning Conference, Student Christian Movements, Wooster, Ohio.

Jan. 7, 8. United Stewardship Council, Chicago.

Jan. 19. Central Methodist Church Forum, Detroit; C. J. Hambro, speaker.

Jan. 26. Central Methodist Church Forum, Detroit; Eduard C. Lindeman, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, NOVEMBER 24, 1943 NUMBER 47

EDITORIAL

EVENTS of great importance are evidently transpiring in Lebanon. Unfortunately, any American periodical must comment without knowing what they are. The French censorship in Beirut and Damascus and the British censorship in Cairo are so airtight that virtually nothing is coming through which would furnish a dependable understanding of what is happening. We have yet to see a single first-hand account from a correspondent in whose reliability we would place confidence. Nevertheless, there are certain established facts about this situation which may wisely be kept in mind until more information is available. For one thing, Lebanon occupies a key position with regard to the future control of the Near East. For another, Lebanon has been categorically promised its independence by both French and British. For another, tension between the British and French has reached a high pitch in this region; British imperialists would like to see the French out of Lebanon. And for still another, the French group around General de Gaulle is strongly committed to maintaining the old French empire intact. Mix all these elements and it will be clear why the informed reader waits to know the news behind the news before making up his mind about what has taken place in Beirut. The age of imperialism may be ended, but imperialism itself is not yet dead. Lebanon furnishes a foretaste of the struggle for freedom which colonial peoples will have to renew at the end of the war.

What's Happening In Lebanon?

Were the Four Freedoms Forgotten at Moscow?

THE ROMAN Catholic bishops in the United States, who issued on November 13 a formal statement of warnings and apprehensions suggested by the terms of the Moscow agreement, are not alone in feeling some concern lest eagerness to agree with our ally quickly—which is sometimes as hard as to agree with an adversary—may have led to an evasion of some issues that will have to be faced pretty soon and cannot safely be ignored now. We have ourselves suggested that there is some hard going ahead, not only in the field but at the council table, and that we cannot begin too soon to make it clear to all concerned that we really are fighting for—among other things—freedom of speech and religion wherever these liberties are abridged and the restoration of the right of self-government to those who have been forcibly deprived of it. Moscow was a bit weak on these points; perhaps naturally so, considering the Soviet position. But we are going to have to collaborate with Russia, and it is somewhat ominous to see a very important body of influence preparing to mobilize against collaboration with Russia on any other terms than its own. The current issue of the house organ of Sheed & Ward, prominent Roman Catholic publishers, displays a heavy headline: "Religious Liberty as we Understand it in the U. S. is Non-existent in Russia." That's true. It is also true that religious liberty as we understand it is non-existent in Spain, Portugal, Peru, Italy, and every other country that is predominantly Roman Catholic. But we have to collaborate with them as best we can. It is good to have the Catholic bishops and press join in the demand for the maximum of religious liberty in the world after the war, and will be better yet if they will agree that this applies also to Catholic countries.

Perhaps Franco Wants More Lend-Lease

WHEN the Senate at Washington was voting unanimously to extend the term of President Quezon of the Philippines, to authorize him to declare the complete independence of the Philippines at any time he thinks proper before July 4, 1946 (the date previously fixed), and to pledge again the expulsion of the Japanese from the islands, Franco's ambassador in Washington was explaining to the state department that the caudillo's congratulatory message to the Japanese puppet government in Manila was "completely devoid of all political aspects." The note embodying this disclaimer was an ingenious tissue of diplomatic circumlocutions. The congratulatory message—addressed, mind you, not to the people of the Philippines but to the government which Japan has

handed them on the end of a bayonet—was "an act of courtesy to the Philippine people." It was dictated by fraternal sentiments springing from "affinity of blood, religion and language" that creates between the two "a confraternity which embraces all moral and material phases and makes of the Philippines, independently from whatever its political situation and its international position may be, a country spiritually bound to the Spanish tradition." What a pity this could not have been left in its (presumable) original Spanish version. It would sound much more convincing in that language. In English, one cannot avoid questioning its logic. One thinks of the jolt that would have been given to diplomatic circles throughout the world if, immediately after the Spanish-American War, the Spanish government had sent a message of congratulation to the new American administration in the Philippines. There was at least as much Spanish tradition in the islands then as now—a good deal more, in fact—and if the confraternity calls for a friendly salute from Spain to any government in the Philippines no matter what, certainly either Governor Taft or General Aguinaldo, or both, should have rated a congratulatory cable. Franco now makes much of the fact that his message did not constitute formal "recognition." Perhaps it did not. He would have been on more defensible ground if he had recognized the Japanese puppet regime as the de facto government, which it is, while neutrally refraining from extending to it a fulsome expression of his good will and "sympathetic understanding." The plain fact is that Franco is against us. He is bound to our enemies by ties of gratitude and ideology, and he loses no chance of giving them aid and comfort.

Sforza Demands Return Of Italian Colonies

WHILE the Allies are debating whether to depose King Victor Emmanuel forthwith or to wait until they have taken Rome, and while the stature of Marshal Badoglio shrinks daily as he reveals himself to be little more than a military opportunist, the eminence of one Italian remains unshaken. Count Carlo Sforza, pre-fascist foreign minister and long an exile, is that man. Possessing both courage and intellectual integrity, Count Sforza has no need of the press-agentry and other appurtenances of the synthetic greatness which the Allies are as capable as the Axis of manufacturing when occasion requires. That he is a man of independence and conviction is shown by his refusal to participate on any terms in a government headed by the king who collaborated with Mussolini. An even more conclusive demonstration of his fortitude is the demand which he made last week from Naples that Italy's pre-fascist colonies be restored to her. Libya, Somaliland and Eritrea, he declared, must be returned to his country if nationalist sentiment after the war is not to recreate the atmosphere favorable to a reappearance of fascism. In making this demand, the count was throwing down a challenge to an opponent far more formidable than the shaky king of Italy. He was confronting, as he well knew, no less a giant than Winston Churchill, whose foreign minister recently stated categorically in the British Parliament that Italy would "certainly not!" have her colonies restored after the war. In the light of this statement, it would not be surprising for Count Sforza to discover that the atmosphere in Whitehall had now developed a sudden chill. This is particularly likely in view of the alternative which the count suggested in case Italy's colonies are not restored. "I think the best solution for the Africa colonies might be some sort of international pool under the supervision of a super-league of nations," he said. That, of course, is revolutionary nonsense to Mr. Churchill, who last week reaffirmed his determination never to preside over the liquidation of the empire which now holds so much former Italian territory as spoils of this war.

President Defends Policy Of No Discrimination

WHEN President Roosevelt ruled that his order requiring all government contracts to include a clause banning racial discrimination in their execution was mandatory and not "permissive," as Comptroller General Lindsay Warren had declared, he did more than save his own Fair Employment Practices Committee from an early and ignominious death. His letter to Attorney General Francis B. Biddle made it perfectly clear that he intends that the government of the United States shall employ its powers to eliminate race as a bar to economic opportunity. Now there is some evidence that the real estate interests whose protest had produced the comptroller general's statement intend to contest the matter in the courts. Their contention is that an executive order does not have the force of law. On this they are pretty certain to encounter another reversal. There is little doubt that the courts will support the principle that in time of war an executive order, issued by a President equipped with wartime powers and dealing with a matter vital to the war effort, has the force of law. It remains therefore for the Fair Employment Practices Committee, now possessed of new vitality, with its authority confirmed and its prestige enhanced, to redouble its energy in bringing existing cases of discrimination to the bar of racial equity. This it has apparently begun to do. Immediately after the President's forthright repudiation of Mr. Warren's interpretation of his original ruling, the FEPC refused to grant the request of Henry J. Kaiser, west coast shipbuilder, for postponement of its impending hearings in Los Angeles and Portland. It is to be hoped that these and other hearings, in which public opinion becomes a factor as the facts are aired, will be held as scheduled.

Famine Ghosts Walk Again

LAST WEEK the ghosts of women and children dead from famine in Europe walked in London and Washington. Both the British Parliament and the American Congress were compelled to consider resolutions which called on their respective governments to lift the hunger blockade of Europe enough to permit food to reach the starving in the occupied Western democracies. In London, Dingle M. Foot of the ministry for economic warfare declared that if food were shipped into the haunted areas

where famine is now a grim reality the Germans would merely "create more starvation and shortages." The next day former President Herbert Hoover defended his proposals for providing relief in a telegram to the subcommittee of the Senate foreign relations committee which is considering the Thomas resolution urging the release of food. "We have not proposed the large and systematic relief of whole populations such as was carried out in the last war," said Mr. Hoover in a reply to Mr. Foot. "Instead we have proposed that relief be limited to the destitute women and particularly to the millions of undernourished and starving children in Belgium and the western democracies; that it be carried on under the same Swedish and Swiss supervision through existing soup kitchens and under the same conditions by which the relief of the Greeks is being carried on at the present time. If it proved of benefit to the Germans, then it is within the power of the united governments to stop it." Howard E. Kershner, who directed the work of the American Friends Service Committee in Europe from 1939 to 1942, testified that "if the democratic people of Europe perish and the Germans alone have the health to reconstruct Europe after the war, the British government will bear the responsibility." He supported his statement with testimony concerning repeated instances in which the British embassy in Washington had stopped purchases of food by the use of its influence with the United States treasury even after the state department had given its approval to the necessary transfer of funds. Renewed agitation of this issue at this time provides the best possible evidence that the efforts of thousands of church people to prevail upon their governments in Washington and London to exhibit a little compassion has not been in vain. We predict that congressmen's mail will continue to trouble them until the hungry are fed.

Promise and Warning In Feeding Pact

FORTY-FOUR NATIONS signed a pact at Washington last week which brought into existence the long foreshadowed United Nations Relief and Rehabilitation Administration. The act may have major historic importance. It not only bound the nations concerned to provide post-victory aid for the victims of Axis occupation, but it brought into being the first of the permanent postwar bodies. Evidently it is the present hope of the leaders of the United Nations that out of the operations of many such bodies, each dealing with some specific aspect of the postwar problem, there may later emerge the inclusive "general international organization" envisaged by the Moscow declaration. Great, however, as is the possible importance of the pact just signed, the subsequent maneuvers which went on behind the scenes while the operations of the UNRRA were being organized should warn all who hope for continued collaboration between the victor nations after the war. According to the *Chicago Sun*, administration organ, the organizing meeting, held after the pact was signed, developed into a struggle between the United States and Russia. After former Governor Lehman had been chosen director general, as was scheduled, Jan Masaryk of Czechoslovakia was nominated for the chairmanship of the council. But, says the *Sun*, the American state department vetoed Mr. Masaryk because President Benes is playing too closely with Moscow. Whereupon the Russian delegate vetoed P. A. Kerstens, the Netherlands delegate proposed by the United States as a compromise candidate, and indicated that he would similarly veto any Norwegian, Belgian or Polish nominee. To break the deadlock the American assistant secretary of state, Dean Acheson, finally had to take the post, which sets the UNRRA off to a bad start with both its key offices in American hands. A bad omen all around!

Stirring the Fires Of Hatred

IN its current issue *Collier's* makes another effort to stir up the fires of hate against all things Japanese. A sensational article, " 'Christianity Must Go,' Says Japan," written by Robert Bellaire, former newspaper correspondent in Tokyo, is deliberately aimed at fomenting hate among American Christians. Even more sensational advertisements, published in many newspapers, seek to spread this effect beyond the direct influence of *Collier's* mass circulation. A careful reading of the article will show that Mr. Bellaire admits that, among the 300,000 Christians in Japan, there may be as many as 50,000 who are sincere in their faith. But the main purpose is clearly to create the impression (1) that the Christian church in Japan has been a nest of spies and a haven for the undercover operations of the Tokyo militarists; (2) that the Christian church in Japan is lending itself to the promulgation of a spurious version of Christianity which asserts that Christ was born in Japan, rejected and crucified when he sought to take his message to the West, and reappeared in Japan after his resurrection, where he testified to the superior wisdom of the Japanese god-emperors; (3) that Japanese military strategy involves the wiping out of Christianity wherever Japanese armies operate. Our readers know the misgivings which have been expressed in these pages concerning the relations between the Christian church in Japan and the Japanese state. In numerous editorials, as well as in such articles as those contributed last year by Dr. D. C. Holtom, the dangers inherent in such relationships have been thoroughly explored. But we regard most of the charges made by Mr. Bellaire as a farrago of nonsense, and the action of *Collier's* in printing the article—without consulting, we are informed, with any missionary or other Christian body in this country which might be presumed to possess dependable information—as irresponsible journalism lending itself to the spreading of propaganda of the most deplorable sort.

Vatican Says Japanese are Humane to Prisoners

SQUARELY contradicting numerous reports of inhumanity toward prisoners on the part of Japan, the Office of Information on War Prisoners of the Vatican declares that "Americans held by the Japanese as prisoners of war or civilian internees are receiving fair treatment in accord with international law." This report, which

appeared in this country in the *Register,* diocesan weekly of Denver, also commends as "worthy of high praise" the treatment given to German and Italian prisoners by the United States. Bishop Paul Marella, apostolic delegate to Japan, visited the Japanese civil and military concentration camps. The chief difficulty in the Japan prison camps, according to him, is that the food supplied, while it meets the requirement that it be as good as that which is given to soldiers, conforms to the Japanese rather than to the Western diet. "There is a monthly distribution of soap, razors and cigarets. Prisoners generally do not lack money and they are permitted to make small purchases. Some recreation and sports are permitted, even where obligatory labor and rigorous discipline prevail." The apostolic delegate reported that Catholic gifts are distributed and that his visits had included four civilian camps where missionaries are interned. This report must of course be considered in the light of the necessity which rests upon the Vatican to justify its opening of diplomatic relations with Japan. However, its friendly bias is not more open to suspicion than the semi-official stories of bad treatment of prisoners, which may have propaganda reasons for distortion of the truth. In the light of this report from the Vatican, which is almost the first encouraging word which has been received concerning the welfare of prisoners in this area, it seems altogether likely that the policy of the Japanese authorities is to give the best possible treatment to prisoners in the light of Japan's straitened circumstances.

The Right to Hope

REPORTS will be coming back this week to the Federal Council of Churches from the last of the 102 cities in which the Christian Mission on World Order held sessions. Half a dozen interdenominational agencies, as our readers know, united in these one-day "missions" in all parts of the country. The purpose was to enlist the rank-and-file membership of the churches in study of the requirements for a just and durable peace and to rouse public opinion to support such internationally minded peace and postwar proposals as may presently come before Congress for ratification. Attendance at the various meetings held by the teams of speakers and discussion leaders sent out by the mission does not, so far as we have heard, seem to have been notable. But the interest shown by those who did attend is reported to have been intense, so that there is reason to expect that they will promote a vast extension of study groups considering the Delaware, Princeton, Six Pillars and Catholic-Jewish-Protestant declarations during the next few months.

What direct contact we have had with the work of these missions indicates that thoughtful Americans are deeply concerned at the rapid approach of the responsibilities which military victory, now certain in both Europe and the Pacific, will bring. The peace pronouncements of the churches are seen for the important documents which they are—by those who know anything about them! But these missions have apparently shown that the churches have as yet not much more than begun the task of making the majority of their members familiar with these declarations on the nature of the post-victory order. And even among those who are informed regarding the content of the principal church peace pronouncements, there is a pervasive skepticism as to the chances for securing action at the peace conference (or peace conferences) which will prove any wiser than that of 1919. This ebbing of hope for a peace more just, and therefore more durable, than that which dashed the expectations of mankind a quarter-century ago, evidently constitutes the greatest handicap against which the churches, in their effort to influence national and international policy, must struggle.

There are many causes of this pervasive pessimism. For one thing, it must be borne in mind that the American people find themselves in a war which an overwhelming majority of them wanted to stay out of, and which their leaders assured them the national policy was contrived to avoid. They remember President Roosevelt's assurance, given "again and again and again," that their boys would not be sent into any foreign war, and great numbers of them feel that the policies followed by the administration at the very time such assurances were being given bordered close on deceit. Said to be seeking one end, they are now held to have been seeking another. As a result, confidence is weakened. Again, the general public has been influenced unmistakably by the general scaling down in expectations as to the gains to be extracted from the peace. When even those who were once ardent interventionists now concede that there remains only a fighting chance to attain in the peace a world order more just and secure than that which existed prior to the war, a contraction of the boundaries of hope is to be expected.

It is probable, however, that nothing is contributing more distressingly to this loss of confidence in the future than the accumulating parallelisms between this war and the war of 1914-18. There is neither space nor need to list such parallelisms here. But as the day for peace-making draws closer, the dread of a repetition of Versailles increases. However poorly informed it may be as to the details of the problems involved in establishing a secure postwar order in Europe and Asia, the entire American public is at least aware that such problems exist. The naive optimism which greeted military victory in 1918 is impossible today. The very excess of enthusiasm with which the public welcomed the results of the Moscow conference was a measure of the misgiving which had preceded that gathering. By and large, the mood which is working havoc finds expression in some such question as this: "We lost the peace, despite all our sacrifices, after the last war. What reason is there to believe that the peace will not be lost again?"

The result has been plainly registered in such meetings of the Christian Mission on World Order as have come under our observation. Where the meetings gave opportunity for discussion, where the thoughts in the minds of the audiences reached the surface, it quickly became apparent that doubt and skepticism as to the possible efficacy

of church effort are widespread. If the political situation which is being created by victory will be such as to preclude a better peace than followed the last war, what incentive is there for intensive study of church pronouncements, what good will it do to try to arouse public opinion, or what real hope is there of seriously influencing the course of governments? These are the underlying questions which the members of the various missions found it necessary to struggle against. Everywhere the attempt of the religious forces to promote support for a peace which can meet the tests of the moral law is hobbled by this paralysis of public expectancy.

Out of the experience provided by the Christian mission, accordingly, there comes a clear conviction that nothing is needed so much just now, in the pursuit of a durable peace, as a sense among Christians at large that they have a right to hope. No assurance is being sought with such desperate intensity by those who have given their sons and their support to this war as that this time the outcome will not mock their sacrifices. Is there ground for such hope? That is the question which must be faced and satisfactorily answered before the potential power of Christian citizenship can be roused and turned to action by the churches. We believe that there is no reason to evade the issue. Is there ground for hope? There is! There are tangible, practical, powerful factors now at work—factors whose potency will be multiplied in the day of victory—which make possible a far better peace than that of 1919.

What is this ground for hope? First, it may be well to say something as to what it is not. It is not a hope which rests on the prospect of social revolution in Great Britain or of liberal revivals in Germany, Japan or the other totalitarian nations. Were a better post-victory world dependent on such developments—as is sometimes suggested—then the outlook would indeed be precarious. Despite all that is being said about social ferment in embattled Britain, indications grow that the United Kingdom will emerge from the conflict with conservative forces still in control. Indeed, it now seems probable that the Labor party in England will come out of the war weaker than it went in. As for the liberal elements in the Axis nations, they face a long period of struggle and unification before they can aspire to firm power. Still less does hope for the postwar world rest on the possibility of holding back the forces of radical action in Europe. However, let it be said at once that we have heard no spokesman for the Christian Mission on World Order suggest that it does; that idea, so far as it exists, seems to emanate from the foreign chancelleries of Britain and the United States.

But if these are not the factors in the present situation which offer hope for the postwar order, what are the factors which do? Briefly, let us mention five.

1. There is the outcome of the Moscow conference, together with the action of the United States Senate in voting overwhelmingly to incorporate the central Moscow proposal in the amended Connally resolution. Enough has already been said in these pages concerning both these developments to make it clear that we do not consider them more than advances toward a desired goal. But the pledge of organization of an inclusive world body, based not on the principle of coercion but on that of mutual consent, at least shows that the victor powers are willing to think in terms other than those of military alliance. Granted that the Moscow-Connally commitment is exceedingly general and contains numerous loopholes, nevertheless the general conception of a post-victory order which it envisages is in accord with that which the churches have insisted is requisite to a just and lasting peace. In other words, such a halting first step as the "Big Four" have made toward announcing plans for organizing the world after Germany and Japan have been defeated is in the right direction. And the direction of a first step is important.

2. Not yet has the American public fully awakened to the position which Russia will hold in Europe as a result of victory. Perhaps governmental circles feel it unwise to emphasize the realities of that prospect. But unless the whole nature of the war changes between now and the fast-approaching day of Hitler's downfall, the Soviet Union will come out of this struggle overshadowing the whole of continental Europe. Certain parts of the Continent will be incorporated in the U.S.S.R. Other parts will be brought well within the Soviet orbit, as the current visit of President Benes to Moscow is demonstrating. And every government on the Continent will find itself under the necessity of taking account of Russian policy at every turn.

There are those who dread lest this emergence of the Soviet Union as not simply the first power on the Continent but the only power of first magnitude, may hasten a postwar break between Great Britain and the U.S.S.R. The possibility is not to be dismissed, yet there is nothing about it approaching inevitability. If British leadership after the war is wise enough to perceive that the materials no longer exist for successful resort to England's traditional balance of power policy on the Continent and that British power can neither equalize nor checkmate Russian power east of the Rhine (and possibly east of the Channel) then it will also be wise enough to seek the future welfare of the British Commonwealth of Nations in cooperation with the interests and policies of the United States rather than in struggling to regain a lost dominance or refereeship in Europe.

3. It is also not yet sufficiently realized by many Americans that in the postwar world the U.S.S.R. will occupy as potent a position in Asia as in Europe. A glance at the map, plus any realistic perception of the twofold effect of Russia's impending victory over Germany and the transfer of so large a portion of her heavy industries to the Asiatic side of the Urals, should make this plain. The Russian interest in Asia will be as direct, and her power virtually as easily brought to bear, as in Europe.

4. No one can as yet measure the influence of the fact that China will emerge from the war as a second great power in Asia. There is a tendency in Western circles to shrug off the postwar position of China by speaking of her as a "potential" power. With relation to global politics, the reservation implied in that word is possibly justified. With relation to the future in Asia, it has no justification whatever. The China which has held Japan at bay since 1931, in whose vast spaces the armies of Asia's

most ambitious power have bled to death, *is* a second great power in that continent from the day fighting ends. Failure to recognize that fact, and adjust Occidental policies to it, would be the height of folly.

5. A final factor of as yet almost immeasurable importance is that the United States will come out of the war as the power in the Western hemisphere complementary to Russia in the Eastern. Both will possess, in the hour of victory, unchallengeable physical power and resources. Each will be able to make its desires, insofar as these reveal wisdom and a clear conception of policy, a guide for the postwar political and economic arrangements of entire continents. Neither will find it necessary to seek to weaken the other as a means toward the fulfillment of its policies.

Out of factors such as these a post-victory situation fundamentally different from that of 1918-19 *may* be fashioned. For one thing, there are here elements for the establishment and development of an inclusive world organization in which there will not be repeated the tragic mistake which dominant members of the League of Nations made when they sought to twist that body into an agency for furthering balance of power politics. The pitfall of balance of power politics may be escaped this time, first because there can be no balance of power policy in a Europe in which there will be only one genuine power of the first rank, and second because there need be no such clash of interests between the U.S.A. and U.S.S.R. as might tempt either to resort to balance of power tactics against the other. With the balance of power specter driven out of world politics, a first gigantic stride toward durable peace will have been taken.

Moreover, the post-victory world situation will differ basically from that which obtained a quarter-century ago in that the principal power will rest in the hands of nations which know that their greatest good will be peace, and which at the same time have no need for more territory, greater access to raw materials, or the provision of larger markets. Accordingly, there is no reason to regard as certain any return to the intensive intrigue which sprang up in Europe almost before the Paris peace conference had adjourned, with half a dozen nations frantically conspiring against each other for the protection of spoils gained in a treaty which left not a single nation in Europe with a feeling of genuine security. Neither in Europe nor in Asia is there any reason why, after the coming victory, the nations which stand forth as the real powers should become involved in intrigue against one another, unless they are so stupid as to allow their own policies to be attached and made subordinate to the policies of brooding nations which the historical process, speeded up by the war, has reduced to secondary stature. Because the true powers of the postwar period have no need for *Lebensraum* or materials or markets, they need not try to re-establish the old imperialistic order, that prolific source of modern war.

Do all these factors, when taken into account together, guarantee that a more durable peace will follow this war? Of course not. But when analyzed with sufficient realism they indicate that the prospect is not already foreclosed against such a peace. And when they are seen operating in connection with the desperate desire of the peoples of all lands for peace, for an end to the recurrent madness of global war at quarter-century intervals, they reveal a source of courage to carry on the struggle for a just peace which is no fantasy evoked by wishful thinking. The right to hope rests on solid ground.

John Evelyn, Churchgoer

EDITOR THE CHRISTIAN CENTURY:

SIR: "*5th November.* It being an extraordinary wet morning, and myself indisposed by a very great rheum, I did not go to church, to my very great sorrow." So John Evelyn wrote in his *Diary* in which I have been browsing lately in idle hours. It should be added that there follows another "it being": "It being the Gunpowder conspiracy anniversary and a special one at that." But the thing to be noted is that in those days a churchman felt he must explain why he was *not* in church.

It is a significant fact that in other days it was expected at least in certain strands of society that a man should attend church. If he were not there, some reason had to be found. It might even be a "very wet morning" or a "very great rheum." But on Sunday father was expected to say why he did not propose to lead the way to the family pew.

It may even be doubted whether an Evelyn of these days (if only there were one!) would give so much space in his diary to the sermons which he heard, in the main with profit and delight. I wonder, too, whether it is sheer loss that men are asking today, Why should I go to church or hear sermons? rather than, Why should I not go and hear?

There are still places in which the irreverent say that people go to church to escape from religion. It is not even difficult to see how such a habit may come to be a salute to heaven, by means of which the attendant formally puts himself on the side of the angels, and perhaps sets an example to his family and to his neighbors. It is some gain when that attendant knows within himself that, rheum or no room, come rain or snow or hail, he *must* go; however odd he may look, let the crowds go past him to the river or the golf links, he *must* go.

But my heart warms all the same to John Evelyn. He did not love Anabaptists any more than he loved Papists, but he could say, "Lord, I have loved Thy house, and the place where Thine honor dwelleth." And there is much to be admired and imitated in his practice of going regularly to church and hearing sermons, except when hindered by "rheum." I honestly believe that if those of us who go to church went more joyfully and less shamefacedly we should do better service to our church. We have got into a rather derisive way of talking of churchgoing. But if on the way we met friends who asked where we were going, and we answered with a cheerful zeal, "We haste to Zion's hill" (or some less picturesque translation into Basic English), we should do well.

Ever yours,
QUINTUS QUIZ.

Worship and Churchmanship

By Clarence Seidenspinner

GOOD WORSHIP and sound churchmanship belong together. When men and women assemble to worship God in reality and truth through devotional patterns that are intelligent and beautiful, one is also likely to find a good expression of churchmanship. When men and women are careless about their devotional exercises, one is not likely to find even the concept of churchmanship. Where this is absent, the possibility of ecumenical fellowship is reduced to the minimum.

Let us consider what is meant by a sound churchmanship. Pervading its every practice is a profound faith in the holy catholic church. Men think of the church as the Body of Christ, that organic fellowship with Christ and one another without which life would hardly be worth the living. In this conception, every individual is thought of as a cell in a rich multicellular organism. Each cell receives the life of the whole body, and in turn contributes to the various activities in which the body engages. The Christian life becomes a tremendous and eternal experience of fellowship. Without it there is no salvation. As the Edinburgh Conference declared when it spoke about the church: "It is the sphere of redemption. Apart from the church man cannot normally attain full knowledge of God nor worship him in truth."

God's Need of the Church

Where we find a sound churchmanship we find men aware, not only of their own dependence upon the church, but also of God's need for the church. They think of it as a new creation which he has made possible through Christ. God needed the church to instrument his fatherly desire for the redemption of mankind. This was the way by which he could save individuals from the folly of their personal sin to live forever with him. This was his hope for fruitful social change, which in the long reach of time would make the world and the Kingdom identical.

Living under this conception of the church, men have a perfectly clear understanding of its function. The Edinburgh Conference expressed it this way: "The function of the church is to glorify God in adoration and sacrificial service and to be God's missionary to the world." Men who love the church and work within its fellowship never reduce their relationship with God to a petitional level. Such a relationship would be purely utilitarian, even though much sacrificial service was done for man on God's behalf.

Simple adoration is the heart of the Christian experience of fellowship. It springs from the deep knowledge of the chief end of man. It overflows into sacrificial service and the evangelization of the world. It results in activities which give to each parochial unit of the fellowship efficiency, dignity, holiness and beauty. It stirs within the hearts of people a longing for ecumenical fellowship, for a healing in the wounds of the Body of Christ, for the blessed union of Christendom. Where a sound churchmanship is in evidence, men are impatient with divisive measures and spirit, with mere denominational loyalties, with only parochial interests. They desire a fine fellowship with the whole company of believers and they look for the day when the church will give visible evidence of its mystical unity.

What Is Good Worship?

Now let us see what is meant by good worship. Always there is evident a strong sense of God's presence. This is the great objective reality about worship: God is in his holy temple. Therefore men and women assemble to think about him, to express their love and devotion to him, to dedicate their lives to his service. All of the accompanying forms and ceremonial are ordered with this objective reference in mind. The minister, celebrant or worship leader does not try to stir up the people or give them an experience of esthetic delight or in any other way order the service on a subjective basis. He and the people recognize the altar and the Bible, adore God, listen to the proclamation and interpretation of his will through Scriptures and sermon, give what they can of their substance to the work of his church. Words and actions throughout the service indicate that the whole experience of worship proceeds from and moves toward God.

Present, also, is a fine sense of the beauty of holiness. People who participate in good worship seek to make it beautiful. They do this because they want to offer God a beautiful gift of worship and because they believe that such a worship complements the very nature of God. They begin with the building itself by keeping it clean and in order. Pictures and flowers and articles of craftsmanship are brought to the building for its adornment. It looks used and loved and lived in. The exercises of worship which it houses are carefully prepared. No sour note, no sentimental solo or prayer, no tawdry hymn or story mars the simple beauty of the service.

Ecumenical Tradition in Worship

There is also evident an awareness of the ecumenical tradition of worship. Holy Communion is given a place of centrality and dignity. The liturgical year is used as the pattern by which all the experiences and purposes of religion may be brought to dramatic and meaningful expression. Vestments, services and ceremonial, even when new and contemporaneous, have their basis in tradition. Such worship leads men and women to a sense of fellowship with the whole worshiping body of Christendom. This makes possible the ecumenical experience.

Good worship and sound churchmanship are found together because they belong together. Though the older liturgical churches are often fixated within an archaic idiom, nevertheless they support this double tradition. Through a careful system of religious education, the children are brought to an appreciation of those communal sacred mores that produce people who have deep reverence for the ways of worship and who love the church

with abiding passion and loyalty. During the last twenty years an increasing number of the free Protestant churches have discovered this basic principle working itself out in their own practice. Some of these churches began to pay more attention to the reality and beauty of their worship. Presently they discovered that they were also exploring the concept of church and were paying more attention to their general patterns of churchmanship. Other churches began by exploring ecclesiastical thought and tradition, by giving more attention to their confirmation classes, their membership relations, their religious festivals and other matters relating to the whole idea of church. Presently they found their worship greatly changed and improved. Good worship and sound churchmanship belong together.

Sentimentality, Not Worship

When we miss one we are likely to miss the other. Where there is a careless or sentimental worship, there is an inadequate churchmanship. Witness the subjective devotional exercises of the so-called gospel churches, the selfish and sentimental motivations, the psychological manipulations, the grotesque actions and speech of chorus and leaders. Notice, also, the disparagement of the whole idea of church, the complete lack of knowledge regarding the structure of the Body of Christ, the lack of cordiality regarding ecumenical fellowship. In place of the grand concept of church are substituted a vague Christ mysticism and a blind bibliolatry.

This unhappy combination is not found only among the gospel churches. It is astonishing how many people are fixated on this level in spite of the official position of our great Protestant churches within the ecumenical movement. It is appalling to discover the number even among the clergy who have not read the Edinburgh confession and who are unfamiliar with its idiom. These same men have no clear-cut ideas regarding worship. Their worship is still ordered as though nothing had been written on the subject since 1920. The mass meetings which they organize are never really dramatic or great, because the structure, ceremonial and ideology of these meetings never proclaim either God or church. Utilitarian and propagandist appeals are substituted for the great festivals of Christendom. Man's poor little ego has been put in place of God.

As long as this continues, a rich ecumenical fellowship will be difficult. Let us undergird our churchmanship with good worship and thus develop a serious and common meeting ground for Christians. People who worship God in the beauty of holiness understand one another. The altar, the cross, the gown, the acts of adoration, the Scriptures, the Holy Communion, the liturgical year, the spirit of reverence, the concept of church are all forces which bring us together from the ends of the earth. Where these experiences are, Christians are at home with one another. There is a beautiful and thrilling worship. There is a body of believers who love one another and who get things done for Christ and his church.

Barbed-Wire Christians

By E. Stanley Jones

IT IS not easy for an outsider to preach effectively to the people in the Japanese Relocation Centers. I told the audiences I have recently been addressing there that I was inwardly embarrassed. I was an American citizen, as were most of them. I was free; they were not. What could I say under those circumstances? I told them that I could speak at all only because of three considerations. First, I acknowledged a wrong has been done them as American citizens. Second, I had done what little I could to head off this war. Third, I was trying to use the philosophy of life I was placing before them. I had not seen my family for three years and would possibly not see them for some time to come. They were caught in India and I was caught here.

A wrong has been done. The report that the Japanese are content and that they are satisfied that evacuation was necessary does not square with the facts, so far as I could ascertain them. What the Japanese do say is that, granted the necessity of evacuation, the camps are, on the whole, as good as could be expected and are well run. But it must not be forgotten that these people do not admit the necessity of evacuation. They feel a wrong has been done to them as American citizens. Selective evacuation would have been approved, but to lump together everyone, loyal and disloyal, citizen and non-citizen, was a tragic blunder for which we are already paying dear. Besides laying out $80,000,000 a year to maintain the camps, we have struck a shattering blow at the loyalty of Japanese-Americans.

What Tulelake Means

There were fewer loyal people in the camps at the time when the loyal and the disloyal were recently segregated than there were when they went in. What happened to them had strained their faith in democracy to the breaking point. It is not surprising that in many cases it broke. The "disloyal" have now been segregated at Tulelake. There are more evacuees at Tulelake than had been expected. That camp holds 20,000 living monuments to our failure to win people to democracy. "Save our faith in God and in democracy," some of them said to me.

These Japanese-Americans have been, and are potentially, one of the finest groups in American life. Before the war engulfed us they had a smaller crime percentage than any other group in the country, more young people in college, almost none on relief during the depression, a higher percentage of young men (10,000) in the army than any other racial group. The FBI says there has been no known case of sabotage on the west coast by the Japanese. Secretary Stimson says there has been no

known case of sabotage in the Hawaiian Islands by the Japanese.

Our blunder was made when we turned over to local hysteria and prejudice and vested interests what was essentially a national question. We allowed an army officer to decide, on the basis of the prejudice, hysteria and vested interests of a vocal minority of Californians, what the nation should have decided on the basis of the principles of democracy. And now the nation pays and will continue to pay for the blunder. For after relocation has done what it can, there will be a remnant of older people unable to start life over again under these conditions, whom Uncle Sam will have to support for the duration and perhaps for long after the war. So far only 20,000 of the 90,000 approved for relocation have gone out, and they are the younger group. The older ones will stay. My guess is that about 50,000 will remain on the government's hands.

Monument to Stupidity

"These camps are a monument to American stupidity," I said to a high-up Caucasian official. (By the way, that name "Caucasian" is a divine joke on us. We wouldn't call the Japanese-Americans just plain Americans. We called them Japanese-Americans—that is, Asiatics. Then, to distinguish ourselves from them, we called ourselves "Caucasians"—people from the Caucasus, from Asia!) I waited for the officer to disagree with my statement. But he replied, "I entirely agree with you." Another official said, "For the life of me, I can't see any reason for my having to watch people like these." "Having any trouble?" I asked a "Caucasian" soldier at one of the gates. "None whatever," he replied. "They are wonderful people to work with." Everywhere the Japanese-Americans in the camps are leading captivity captive. Those in charge are enthusiastic about them—indeed swear by them. My prediction is that a year after the war is over the Japanese-Americans will be popular for the marvelous way they have taken a basic wrong. For they *have* taken it in a marvelous way. Put a "Caucasian" group under similar circumstances, and I question whether we would have met it nearly as well.

"There is no basic motive to which you can appeal," said the head of a center when I arrived to begin my preaching, "for down underneath is a basic wrong, so no motive will work." None, except one. The Christian has a motive to which you can appeal—the motive of using injustice and taking it up into the purpose of his life and making something out of it. The Christians in these camps are meeting the situation in a far better way than the Buddhists. The Buddhist, with his law of karma, must have a just world. But the Christian, with the cross at the center of his faith, does not have to have a just world. He can take the worst and turn it into the best. And that is what he is doing. An official said to me: "I have seen a demonstration before my very eyes of how Christianity gives power to people to live victoriously in a way that other people, without that faith, cannot do."

I could almost pick out the Christians in the camps by their lighted-up faces. The rest were muddling through. The Christians were carrying on, if not on account of injustice, then in spite of injustice. And some are radiant, especially the young people. They *get* you. These young people are as fine as any young people anywhere in the world. They get higher averages in the high schools than children outside. Not that they are brighter, but they are more inwardly disciplined and apply themselves better. One teacher said she had to stop giving A's. Too many got them.

Where the Christian Wins

With other team members, I visited the following relocation camps for evangelistic meetings under the National Christian Mission sponsored by the Federal Council of Churches of Christ: Rohrer, Arkansas, two camps; Rivers, Arizona, three camps; Poston, Arizona, three camps; Manzanar, California, and Topaz, Utah, one camp each. These centers are one of the ripest evangelistic fields in America. I have never seen more attentive and responsive audiences anywhere in the world. Our audiences averaged from 1,000 to 3,000 each night. Some meetings were held in outdoor amphitheaters with loud speakers. Yet scarcely a person moved. At the end of the address I would dismiss them, asking only those to stay who wanted to take steps in finding Christ. Although perhaps half the audience was non-Christian, they too would stay along with practically all the Christians.

In one center, a dust storm blew us inside where we were packed into a mess hall. At the close of the address, I asked the audience to stand for a prayer, saying that after the prayer those who would like to might withdraw. While I was praying, it began to pour rain—in Arizona of all places!—so the whole audience sat down. When I remarked that I wasn't sure whether they were staying because of the rain or in order to find Christ, they laughed. The head of the camp turned to a friend and said, "Very like Elijah!"

Their Faith Still Holds

In the last camp I visited, that at Topaz, Utah, the carpenters had hastened to complete the new high school auditorium in order to have it ready for our meetings, but the ventilators were open at the top, so the place was windswept. My nose was cold as I spoke. And yet scarcely a person moved and there wasn't a cough in the many carloads of refugees—from our own injustice!—who made up that audience of 2,300. They hung on your words and pulled the message out of you by their sheer eagerness to find something to live by in the place where they were. I spoke six times that day. The first meeting began at 6:30 a.m. A sunrise meeting was held every morning. The nisei, the American born, and the issei, the foreign born, Japanese-speaking people, held separate meetings.

A returned missionary, back on the Gripsholm, working in one of these camps, told me that when he arrived back in this, his "home" country, he was grilled from February 4 to March 28, eight hours a day and sometimes fourteen, to break him down and get him to confess to being a spy. He held up only through prayer, he said—"the sense of a loving heavenly Father with me"—and his spirit triumphed unsoured. These Japanese-

American Christians are doing the same. Their spirits are unbroken. They took the pledge of allegiance to the flag in a high school assembly, and my voice broke as I joined with them in the promise of loyalty "to one nation, indivisible, with liberty and justice for all." "Liberty and justice for *all*"—how could they say it? But they did and they meant it. Their faith in democracy is intact. Their faith in God holds too, in spite of everything.

Christianity in America will probably receive a revivification from three directions. First, from the Negroes. They are suffering disabilities and yet are meeting them unsoured. In fact, they are often triumphant. Second, from the C.P.S. camps. The men in those camps may show us a very new type of Christian living, for they are paying a price for their convictions. Third, from the Japanese camps. From them is emerging a Christian faith that has the touch of the catacombs upon it—or, to speak in more modern terms, the touch of barbed wire. But there are no barbs in the evacuees' souls—at least not in many. They are showing us something. As I waved good-by to a group standing at the gate to bid me farewell, there was nothing but gratitude in my heart for what they had given to me. I may have given them something, but they gave me more. And there is more to follow. A new Christianity is emerging out of these camps—the brightest spot in a terrible tragedy.

Whose New Eyes, Minds and Hearts?

By Oswald Garrison Villard

THAT WAS an interesting conclusion to Lord Halifax's address in New York on the interdependence of the United States and England. You will note that he said: "We are going to fail again, as we failed in 1918, if, as citizens of a tormented and war-wrecked world, we do not bring to its problems a new eye, a new mind and a new heart—an eye to see, a mind to understand and a heart to claim kinship with all men in all lands." This is a warming bit of sentiment, an idealistic appeal to everybody in general and no one in particular, to turn over a new leaf and regard the universe and its problems from the point of view of the Golden Rule. It is the kind of sentiment that after-dinner audiences can vigorously applaud without dissent. It sends them home with a feeling under their shirt fronts that they have listened to a really ennobling discourse, that the human race is progressing when the ambassador of a belligerent nation can voice such fine humanitarian aspirations. But does it go to the root of the problem?

It does not. There is no need for such a general appeal, for peoples everywhere are not in need of bringing new eyes and new minds to international problems so much as are the statesmen and rulers of the world. No peoples rise up and declare that their governments shall wage war upon one of their neighbors. No peoples send delegations to Washington and ask the President for an immediate declaration of war against Russia or France or England—at least not until the statesmen have brought us to the brink of war and aroused wartime passions and bloodthirst among the superpatriots and the editors of imperialistic newspapers. It is never the bulk of the people which has to be held in the paths of peace. It is always in official circles, in the highest offices, that the danger arises. It was not the German people who demanded that Hitler war upon Poland or upon Russia, or undertake to destroy England. It was not the American people who asked Franklin Roosevelt to issue his November 1941 ultimatum to Japan that it must retire from China—an impossible ultimatum which played its part in putting the two countries into war.

No, it is the statesmen, the ruling class and the diplomatic class to which Viscount Halifax belongs, to whom his appeal should be directed. *They* need the new eye, the new mind and the new heart, the mind to understand and the heart to claim kinship with all men in all lands. I am sure that the noble viscount would be the last to assert today that there was an understanding mind, or a heart claiming kinship with all men, in the council hall in which met the Paris peace conference. I do not know whether he was there and witnessed the making of the treaty, but I was.* And I can testify from personal experience that if there was one thing that was not in evidence it was the slightest desire to evidence any kinship with all men in all lands.

The Benighted 'Big Four'

I am not thinking merely of the beaten enemy of that time. Actually there was a bitterer hostility at Versailles to the Russians than there was to the Germans. Kinship with those bolsheviks? Outside of a few reds and radicals, and liberals like myself, who happened to be there, the only feeling about the Russians was that a cordon of arms must be thrown around them—as was attempted—that they must be shut off from human contacts as if they were physically pestilential. Now that wasn't done by Lloyd George and Clemenceau and Woodrow Wilson and Orlando in response to delegations from their home lands demanding this treatment of the newly emancipated Russian people. It came out of the inner wisdom of the benighted "Big Four" whose peace edifice, erected with such certainty in their own wisdom and according to the vision in their own eyes, turned out to be another house built on sand.

Today, when one reads appeals from our leading states-

*Viscount Halifax was not at Paris. As Edward F. L. Wood he was a member of Parliament and as such signed the round robin demand for unlimited reparations which Mr. Lloyd George has charged (cf. *Memoirs of the Peace Conference)* with major responsibility for the insertion of the vindictive and unworkable economic clauses in the Versailles treaty.—THE EDITOR.

men that we must make over our whole thought as to Russia, anyone who was at Versailles is entitled to no end of amusement. There is Assistant Secretary Ralph Bard of the navy who told a Boston audience that the whole tenor of our opinions as to Russia must be altered, that we have got to forget all that nonsense about their being bolseviks, communists, bent on carrying their propaganda into all the countries of the world. There is Secretary Ickes who actually ventured to tell an audience in New York's Madison Square Garden, which cheered him to the echo, that from now on the hope of the world lies in the closest of alliances between the Russian reds and ourselves.

Elementary Morality Needed among Statesmen

In the years from 1919 to 1925 no American in political life would have dared to utter such a sentiment. He would not only have been ostracized in his clubs; he would never have been allowed to address any important audience again. Here, too, I speak with some knowledge, for I was one of a small group of despised and hated editors who steadfastly advocated the renewal of relations between the United States and Russia and had this dangerous fact, I have no doubt, put upon our dossiers in the Division of Military Information in the war department and in the blacklist of the department of justice. How much better off the world would be if some of the statesmen of 1919 could have felt as do our Bards and Ickeses today.

No, what mankind needs, if there is to be a new world order, is simple enough. It is that statesmen, public men and politicians in office shall be compelled to live up to the simplest moralities, shall be made to conform to those ethical standards which decent men and women everywhere adhere to as a matter of course. The greatest problem before the world is how to induce nations to treat one another with decency and good faith, with truth-telling and common honesty, such as is required of any plain citizen in any country if he wishes to stay out of jail.

As to this I could fill pages and pages with the most patent examples. At Paris, for example, there was Lord Robert Cecil, the distinguished churchman, then minister of blockade, who held that position during all the months of the making of the peace during which the German people were kept on the verge of starvation, so that at least 250,000 infants and old people died of malnutrition or the diseases incident thereto. Herbert Hoover was one of those who knocked at Lord Robert's door in vain, and it was not Mr. Hoover who needed a new eye, a new mind and a new heart. But Lord Robert is one of the most beloved and admired men in England today in the opinion of the older generation. Everyone forgets his contribution to the rise of National Socialism in Germany.

The Case of Mr. Hull

To come to modern times, take Mr. Hull who has just come back to loud plaudits as a result of the Moscow conference. I think he is entitled to plaudits. I have written that the outcome of that conference seemed to me nothing less than miraculous, in that it lifted from the whole world scene the darkest cloud upon the horizon for the United Nations—the cloud which covered the postwar policies of Russia, which hid from us knowledge as to how far, if at all, the Russian government would cooperate with us in the building of a better world order. That was a fine piece of work on the part of Mr. Hull, Mr. Eden and Stalin. Yet I think that Mr. Hull, in his willingness to throw away all international law whenever he considers this country's safety in danger, is one of the men who above all others need the new eye, the new mind and the new heart.

Do not forget that it was Mr. Hull who, on October 21, 1941, told the Senate foreign relations committee that if this nation felt itself menaced it did not have to consider international law. Said he: "When an invader with all the methods of barbarism that one can conceive is at large in the world, there is no time to sit down and talk about the technical rules of neutrality, which must give way to the rule of self-defense." When Senator Johnson of California replied that not only technical rules, but our fundamental international law was at stake, Mr. Hull insisted in putting himself in exactly the same position as Hitler and Mussolini when they declared that their safety and civilization demanded that they disregard every tenet of international law and of common morality and decency to attack their neighbors.

Responsibility for Famine

Then there is Winston Churchill, Lord Halifax's chief. I hope that the ambassador is sending a marked copy of his address to 10 Downing Street, for if there is any man in this world who needs a new eye, a new mind and a new heart in dealing with some aspects of this unhappy world, it is the British prime minister. Thousands upon thousands of people are dying in India today because of the lack of vision of his majesty's first minister. No one is denying today that the famine in India is in large degree due to governmental shortcomings in addition to floods, crop failures, the influx of American and other foreign troops, the raising of a huge Indian army, the war and the loss of Burma's rice crop. It is frankly admitted in Parliament today that the raj carries a large share of the guilt. I doubt if any speech made since this war began has done as much harm to the British cause in America as Mr. Churchill's statement that he had not become his majesty's first minister to oversee the breaking up of the British empire—unless it was his intimation that the Atlantic Charter did not apply to the Pacific and its problems. No, if prayer is needed for anybody today it is for Winston Churchill, despite all his magnificent fighting qualities, his heroic upholding of the British people after Dunkirk, which will never be forgotten nor fail of glorification as long as there are annals of England.

It was Russian philosophical anarchists of the Tolstoy and Kropotkin type who declared that the enemies of mankind were the governments of mankind. Whether one agrees with this or not, I think any unbiased interpreter of the life of the world in the last forty years, if he is sincere and honest in his intellectual processes, would have to join in admitting that those who need the new vision and the new minds are those who rule the peoples of the earth.

BOOKS

A Notable Symposium

BEYOND VICTORY. *Planned and edited by Ruth Nanda Anshen. Harcourt, Brace & Company, $3.50.*

EVEN as recently as a year ago, those who insisted upon looking beyond the battle and considering what we intended to do with a victory when we had won it were exposed to the criticism that they were diverting attention from the matter of prime importance, which is to defeat our enemies. They were accused of not keeping their eye on the ball. To be sure, the Atlantic Charter, though couched in very general terms, had stated some fundamental principles. Scarcely less effective—perhaps even more effective in turning the mind of the country to the uses that must be made of victory if it is to have permanent worth—were such pronouncements as the Delaware Declaration, the "Victory and Peace" manifesto of the Roman Catholic bishops, the "Six Pillars," and other statements conceived in the same spirit and put forth under the stimulus of the religious motive. The evident progress of the Allied forces in the field has reinforced this trend. Nobody now needs to defend himself for looking "beyond victory."

In this volume twenty contributors combine to give a mosaic of opinions concerning the desirable features of a postwar world. They not only state principles but make a substantial approach to the framing of programs for the implementation of these principles.

The names of the contributors are such as command and deserve attention. Here are Hambro and Shotwell, John Winant and Thurman Arnold, Jawaharlal Nehru and Hu Shih. Beveridge writes about social security, and Vice-President Wallace on "the people's cause." The editor, like any perfect lady, has the first word and the last, on "The Rights of Man" and "The Nature of Man."

From such a wealth of diverse materials it is impossible to do more than select samples which, it is hoped, will whet the reader's appetite for the perusal of the volume. If a single paragraph were to be chosen as stating the theme of the whole, it might be from the paper by Michael Karpovich on "Russia in the New World." Well toward the middle of the book he says: "The ideological character of the present war cannot be ignored. This struggle is being waged for a new and better world, or else it has no meaning and all the sacrifices will be in vain. According to their spokesmen, the United Nations are fighting for the triumph of social justice and personal liberty on an international scale. But like charity, justice and liberty begin at home. Here is another truth which applies in an equal degree to all the United Nations, Russia included. Neither Russia nor any other power of the victorious coalition will be able to bring social justice and personal liberty to the world unless every one of them strives to achieve both within its own borders."

Alexander Meiklejohn and President Conant discuss aspects of education and science. Meiklejohn lists three factors in the reconstructive process in an ascending scale of importance: economic, political, educational. Economic improvement is the most immediate need, but it can be secured only by political action, and the structure and functioning of any political order depend upon the quality of the intelligence of the citizens. He outlines in some detail a world-wide program of adult education under an International Institute of Education, somewhat analogous to the International Labor Office. In his view, the stress must be on adult education. It is customary for educators to say that the children are the foundation of the future—as of course they are—and that the process of re-education must therefore begin with them. But there will be time to brew another war before the children of today, however educated, have time to grow up and become dominant in the determination of national or international policies. Therefore, while we must educate the children for their responsibilities day after tomorrow, there must be adult education to make an immediate tomorrow of sanity and peace without which tomorrow's morrow will be like today.

The editor does not, as it seems to me, probe deep enough into the nature of man in her concluding essay to furnish an adequate basis for the rights of man which she discusses in her initial chapter. Yet she does affirm "the moral foundations of the coming world order, of the new society." The problem is to define the nature and establish the validity of those moral foundations.

William Pepperell Montague has a chapter on "Religion after the War" which comes as near to briefing the case for and against religion as anyone can in ten pages—a wonderfully clear and objective analysis which deserves long and thoughtful study. He ends by showing the necessity of a *modus vivendi* between American religion and Russian irreligion. This does not, as one might fear, issue in selling out Christianity to appease our ally.

These are very inadequate hints of the variety and value of a book which, of all the books on postwar problems that have come to this desk, seems to contain the most stuff and the least stuffing.

W. E. GARRISON.

History and Research in Palestine

THE LADDER OF PROGRESS IN PALESTINE. *By Chester C. McCown. Harper & Brothers, $3.50.*

THE PROGRESS referred to is that of civilization through the long ages of Palestine's history, and the source of information is archeology. So the book is one more in our growing library of popular accounts of the recovery of the past in Bible lands. For those who do not know Professor McCown's standing and abilities it is permissible to remark—for the rest it will be obvious—that it is an exceedingly good account, popular in only the best sense of that term. It is packed with solid and significant facts accumulated through ten years' study, during which the author served for two periods as director of the American School of Oriental Research in Jerusalem and thus had special facilities for familiarizing himself with archeological work in Palestine. It is marked by sane and cautious judgment. All is related in lucid, fluent style that makes pleasant reading.

The work begins with a chapter on modern archeological method. Then its historical scheme asserts itself and, following the results of various excavations, it discusses "Seventy-five Thousand Years before History Began," "The Search for the Earliest Inhabitants," "Man's Slow Ascent," "Man Builds Cities," and "Jericho, Palestine's Oldest City." Obviously from this point onward the chronological sequence lends itself less well to treatment through a succession of archeological expeditions. Those at Tell Beit Mirsim (ancient Kiriath Sepher), Beth-Shan, Megiddo, Samaria and Jerusalem provide chapter headings, along with regional investigations. Maintaining the chosen plan, there is, at the ap-

propriate place, a chapter on "The Quest for an Alphabet"; later a discussion of "The Search for Jesus' Tomb"; and toward the end the account runs on through "Remains of Normative Judaism" to "Gerasa, a Roman Caravan City" and "Byzantines, Arabs and Crusaders." Along with this major historical interest, there is also in each chapter an excellent comprehensive sketch of the course of investigation in the area or site under discussion. The book becomes thus a sketch not only of the history of Palestine itself but also of the course of archeological discovery there. Yet so skillfully is this immense subject matter handled that at no time does the interest lag nor do the essentials lose themselves in minor detail.

Much nonsense has been published in recent years by half-baked authors of "popular" books designed to show how archeology proves that "the Bible is true." No longer need the interested reader mislead himself with these. There are now several excellent, well written books on Palestinian archeology that relate in brief and simple terms the remarkable contributions of this activity to our understanding of the Bible. Among these a worthy place must be accorded Professor McCown's volume.

WILLIAM A. IRWIN.

Books in Brief

GREEN LIGHT TO DICTATORSHIP, *Abraham Lincoln Speaks to Us in This Hour of Danger. By Elton Raymond Shaw. Shaw Publishing Company, Washington, D. C., $1.50.*

A previous brief mention in which this book was described as a piece of vigorous "pamphleteering" seems to have suggested to some minds that it is merely a pamphlet in size. The term was meant to be descriptive of style, not bulk. It is, in fact, a volume of 368 pages. It is a sharp critique of many policies of the Roosevelt administration and of the agencies under the control of the executive, a warning against the danger of dictatorship, and a defense of "constitutionalism versus totalitarianism" even in time of war. A vast amount of factual material is included and many editorial and other criticisms of specific policies are quoted, including some from The Christian Century. Besides its other uses, the work could quite appropriately be considered as a supplementary volume to accompany the 1944 Republican campaign manual, unless the Republican party should decide that its role, in the event of victory in the election, is to carry on the business with the same methods but under new management.

LINCOLN AND THE PATRONAGE. *By Harry J. Carman and Reinhard H. Luthin. Columbia University Press, $4.50.*

Not long ago Mr. Villard made a passing reference in these pages to Lincoln's adroitness as a political manipulator. The result, as might have been expected, was a number of indignant letters. Yet it is true that Lincoln was probably as complete a master of the arts of managing a political party as has ever been in the White House. (The present occupant is no amateur at those same arts, but if Lincoln has had an equal it was probably Thomas Jefferson.) Dr. Carman and Dr. Luthin, both professors at Columbia, here provide the factual documentation to support such generalizations. When it is recalled what a conglomeration of former parties and pressure groups was represented in the Republican vote of 1860, it is remarkable to see with what deftness Lincoln handed out the plums to make sure that these disparate elements fused into a solid party. A number of truly authoritative books on the Civil War period have been put out recently by university presses. This is one of the most valuable among them. It makes it abundantly clear that the underlying reason why Lincoln was so plagued by office-seekers was because he would not depute the making of appointments to subordinates. He knew precisely the value in votes attaching to every government job, and meant to see that his administration and his party got value received.

LOOK FOR THE DAWN. *By Talmage C. Johnson. Broadman Press, $1.25.*

In a volume of sermons that seem to have been veritably torn from the preacher by the urgency of the human situation and forced from his lips by the inner compulsion of a conviction that what he has is what people need, Dr. Johnson ministers to his hearers and readers a stalwart courage that is compounded of understanding, fortitude and faith. He does not go far out of his way to tell the government what it ought to do or to lay out plans for the reorganization of society. He believes that "democracy can live," that "education should educate" and that "the home must survive"—these are all sermon titles—but for the most part his thought is directed toward improving the character, the insight and the faith of individual men and women who must bear the responsibility of living in these times, rather than in remodeling social institutions. There is, of course, no antithesis between the two, either in reality or in his view. The sermons are replete with illustrative material, not dragged in to enliven the discourse or recall wandering attention but integral with the very fiber of the argument.

Books Received

All the Year Round, A Book of Stories. By Robert M. Coates. Harcourt, $2.50. Short, vivid, swift, like episodes glimpsed by flashes of lightning which etch faces and figures with startling clarity and suggest more action than they reveal. Many of the stories were published in the *New Yorker.*

Tommy Visits an Aircraft Factory. By Lewis E. Theiss. W. A. Wilde Co., $1.50. In the story Tommy learns, and by reading it other boys may learn, a good deal about how planes are made and why and how they fly.

Clemenceau. By Geoffrey Bruun. Harvard University Press, $3.00. (To be reviewed.)

Bridge to Victory, The Story of the Reconquest of the Aleutians. By Howard Handleman. Random House, $2.00. Written in the style of a narrative of personal experience and observation, with plenty of details concerning terrain, action and personnel, there emerges from this mosaic of incident and description a tolerably complete account of the whole undertaking of driving the Japs out of the Aleutians and establishing bases from which to carry the war into Asia. One gathers that on no front was the "glamor" of war more completely dissipated by the austere realities. Glamor and mud do not go well together. It would be hard to find a tougher assignment than that which was carried out by the men who took the Aleutians.

Come What May, Triumphant Faith along the Burma Road. By Gustav A. Sword. Conference Press, 912 Belmont Ave., Chicago, $1.25. The author spent twenty-two years as a Baptist missionary among the Kachin people in northern Burma. In this book he tells of the coming of the war to that area, on the border between Burma and China, and of the work of the preceding years which gives ground for his affirmation that, "come what may," the Kachin Christians will remain steadfast, and that the missionaries must keep faith with them by going back.

Main Currents in English History. By Frank J. Klingberg. Appleton-Century, $1.65. American readers, no less than the American students for whom it was perhaps especially designed, will find this book a reliable and attractive guide to an acquaintance with those aspects of English history with which it is important for them to be familiar. The emphasis is upon the development of social and political institutions, economic changes,

and the human, rather than the formal, aspects of history. An ample bibliography provides suggestions for further study, but less ambitious readers will find themselves well repaid if they go no farther than the text.

The Snowden-Douglass Sunday School Lessons 1944. By Earl L. Douglass. Macmillan, $1.50. The current volume in an old and honored series begun long ago by Dr. Snowden and carried forward by Dr. Douglass during the past seven years. The comments stress the practical and, one might say, homiletical applications of the lessons.

Choose Ye This Day, A Statement on Evangelism. By Elmer G. Homrighausen. Westminster Press, $1.50. In a fresh and bracing discussion of evangelism, Dr. Homrighausen stresses the necessity of personal decision, commitment and repentance, and of the kind of religious experience which involves the whole personality and becomes the starting point of its orientation toward Christ. In answering objections to evangelism, he aims to prove their irrelevance to the kind of evangelism he is advocating, and in so doing he recognizes and repudiates many of the features which have elicited the objections. But when this has been done, there still remains a substantial difference, in ideology as well as in emphasis, between his position and that of the critics whom he criticizes. The author swings his flail freely and hits many heads. The avoidance of an issue was never one of his shortcomings. But the issue here is not between education and revivalism. Dr. Homrighausen is himself a professor of Christian education in Princeton Seminary.

God Our Help. By F. Henry Edwards. Herald Pub. House, Independence, Mo., $1.50. The author, secretary of the "quorum of twelve" of the Reorganized Church of Jesus Christ of Latter Day Saints, is well known and highly regarded in this branch of the Mormon Church. In the present volume, which is a strong and clear argument for a sustaining faith in God, there is much that will be helpful and nothing that will be offensive to evangelical Christians.

Five Minutes a Day. Compiled by Robert E. Speer. Westminster Press, $1.00. At the top of each page, verses of Scripture topically arranged; in the middle, a poem; at the bottom, a prayer selected from the universal literature of prayer. The number of pages is sufficient for a year. It would be understood that, if Dr. Speer made such an anthology, he would do it with a fine feeling for devotional quality and the practical demands of religion. He does it also with a wide knowledge of the resources for such a book. This collection evidently has not been hastily made but is the result of long gathering and sifting.

Once to Shout. By Agnes Sligh Turnbull. Macmillan, 60 cents. A beautiful and strengthening story of a mother whose son did not come back.

Current American Government, Wartime Developments. By L. Vaughan Howard and Hugh A. Bone. Appleton-Century, $2.75. It was a bold, but much needed, undertaking to describe the results of the impact of the war upon the American government, considering the rapidity of the changes and their continuance. The student who puts this on his shelf had better date it: "as of May 1943"—the approximate date at which the entries apparently closed. One phenomenon is the amazing proliferation of agencies reporting directly to the President, as shown by a chart and explained in the text. Other topics are: Congress, political parties, pressure groups, civil liberties, war information, alien enemies and their property, industrial mobilization, labor, military organization, postwar planning. And there are others. A well organized body of data for study or reference.

The British Traveller in America, 1836-1860. By Max Berger. Columbia University Press, $3.00. (To be reviewed.)

Every Day a Prayer. By Margueritte Harmon Bro. Willett, Clark & Co., $1.50. (To be reviewed.)

CORRESPONDENCE

Presbyterian Proof Reading

EDITOR THE CHRISTIAN CENTURY:

SIR: Proofreading is desirable in the case of the quotation from the Westminster Confession, p. 1303, Nov. 10 issue. An early error in the American editions has been perpetuated, unfortunately. It should read, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to his word; or beside it, if matters of faith and worship." That semicolon makes a lot of difference to a Presbyterian, and so does the change from "in" to "if." I think the writer of the article caught the spirit of the thing, however, in the next paragraph.

Baltimore, Md. E. E. ELLIOTT.

Conscription as a Permanent Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: An exceedingly ominous development relative to conscription is taking place. It is of very special concern to the churches. The trend is indicated by an editorial in the *New York Times* on November 10, suggesting that the United States ought "to begin considering some of the practical steps that will be needed for the establishment of a general international organization to insure the maintenance of international peace and security." The editorial then adds: "We believe that one of these steps is the enactment of a law providing for a postwar system of universal compulsory military service in the United States, and that the time to adopt such a law is now."

There are other indications that an effort to put over peacetime conscription by some such device as extending the life of the Burke-Wadsworth Selective Service Act beyond 1945 will be made.

For the most part, when the churches acquiesced in wartime conscription they stated emphatically that conscription must be temporary, and must in no case become a permanent institution in American life. They should be aroused to the danger that now threatens, and should be challenged to stand by their earlier position. Permanent peacetime conscription would constitute a revolutionary change in the American way of life. Adopting such a measure would continue wartime conditions, not entering on an era of peace.

I submit that even those who believe that permanent conscription might be a desirable institution may well question whether the decision to adopt this revolutionary change should be taken in wartime, when it is manifestly impossible to give the proposal that thorough and deliberate democratic discussion which it ought to have before being either adopted or rejected.

New York, N. Y. A. J. MUSTE.

The Nazarenes

EDITOR THE CHRISTIAN CENTURY:

SIR: I feel that I must challenge the statement of David S. Burgess in his article, "The Gospel to the Poor," in your issue of October 20, when he includes the Church of the Nazarene in the category of those religious sects that "speak in tongues" and are victims of "the migrant's biblical and religious ignorance," and says that such people are the easy prey for the "ecstatic sects."

It is true that the Nazarenes have filled cold theological dogmas with "glowing emotionalism" to a more or less high degree, but their fundamentalism rests not upon such emotionalism as he expresses. The Church of the Nazarene to be sure is one of the newer evangelical Protestant movements, but it is not a "new doctrine" or a "religion of escapism." It includes in its scope all the essential elements of all the reformations of the past. The God-consciousness of the Quakers; the sufficient priesthood of every believer from the Baptists; the doctrine of universal and conditional atonement from Arminius; justification by faith from

the Lutherans; entire sanctification from Wesley; the highest ethical standard from the Presbyterians—including them all it has constructed a program that is able to stand under its own power. We are not a strange cult nor a religious phenomenon, nor a "religion of escapism," but an organism and organization that emphasizes such a strong, virile and positive message that its propagation attracts the "better classes" to its fold as well as offering a panacea from many of its ills to the "poorer class."

I agree very largely with the facts and sentiments of Mr. Burgess' article, but please be rightly informed of the Church of the Nazarene and do not include us with the "peculiar" and "fanatical" sects of earth just because we believe in "getting the glory down" and the ultimate victory over every sin and injustice.

Lawrence, Mass. JAMES W. SHIRTON.

'Practical' Songs

EDITOR THE CHRISTIAN CENTURY:

SIR: The article "Hymns Are Meant to be Sung," by George Pullen Jackson, suggests that Mr. Jackson does not appreciate gospel songs.

I question his comparison of the gospel song, "I'll Be There," with the Tin Pan Alley repertoire. Let me quote: "They are the 'bad' songs which the American masses shouldn't sing but do." I quite agree that the Tin Pan Alley songs are bad and shouldn't be sung, but I cannot justify placing the gospel song in this category. To do so reflects on the great revivals of the nineteenth and early twentieth centuries, which were distinctly characterized by the use of the gospel songs. It would also tend to discourage the great masses of people who use those songs today.

Professor Jackson's standards of judgment appear to be purely scholastic and literary. But I contend that we need to be a bit practical in this field. Education has no claim on the Kingdom of God. The humble person who sings, "I'll Be There," has a claim. It may be the best he knows, and his best will suffice God.

It may be well to have another Moody-Sankey type team tour the continent. It may help to bring back some of the emotional appeal which religion has sadly lost, and which it needs so much to recapture.

Morgan Methodist Charge, CHARLES I. WALLACE.
Mount Airy, Md.

An Authority on Hymns

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read Professor Jackson's article on hymn tunes with much interest. Dean McCutchan, editor of the latest revision of the *Methodist Hymnal,* also felt that our native tunes needed better recognition than they have sometimes had, and saw to it that several of the favorite ones are included in that widely used book.

But I fear Professor Jackson lays too much stress on their importance for congregational singing. Some of them are greatly beloved and lustily sung in certain parts of the country, and not at all in others. Those he especially cites we used to sing enthusiastically fifty years ago when I lived in North Carolina, and doubtless they are still popular. I have never heard either of them sung in this part of the country, which only proves that widely separated sections have their own special favorites. But "Messiah" ("Take my heart") enjoyed similar popularity there in those distant days, although it was composed by a French opera writer.

People have no special care where their tunes come from, if they like them. "Holy Night" and "Mendelssohn" ("Hark the herald") are perhaps the best known Christmas tunes in America, the one from Vienna, the other from Leipzig. I think Lowell Mason's tunes borrowed from the German were more popular than Professor Jackson seems to imply. In 1878 in the first official hymn and tune book of Methodism in America, "Azmon," an imported German tune, was chosen to start the book off with a bang, set to the great hymn, "O for a thousand tongues to sing," and when in 1905 the next edition was published the revision editors kept the same tune as the opening one of the book. The 1935 revision, however, begins with—dare we say it?—one of the fine English church tunes by John Bacchus Dykes, against whose compositions many a would-be critic of today inveighs, I know not why. Certainly it is in the part of the world where I live one of the most vociferously sung tunes extant. Staid old "Hamburg" and "Hursley," standbys of long years, are of foreign origin too, like many another beloved tune.

Not only the element of space, but also that of time must be considered. Tunes have their day, and but few of them survive many generations; new popular melodies arise to cause forgetfulness of their predecessors. Forty years ago I heard "There is a fountain filled with blood" and "O happy day" (Rimbault's tune, brought over from London) sung by devoted Methodist gatherings every week; I have not heard either of them once in the last twenty years. Professor Jackson speaks of "When the roll is called up yonder I'll be there." J. M. Black, with whom I was associated forty years ago in the preparation of the *Methodist Hymnal* of 1905, assured me that he believed it was divinely inspired, that it "came straight down from heaven" into his musical consciousness. I don't know whether Lewis Hartsough had the same conviction or not. At any rate it had movement and simplicity, two important qualifications for popularity. But, so far as this part of America is concerned, it has passed into relative oblivion. Curiously enough, a prime favorite in the latest hymnal seems to be "Be still, my soul," sung to a part of the "Finlandia" of Sibelius. Every Sunday school scholar sings the English "Lead on, O King eternal" loudly.

I should be glad to know if the claim that Professor Jackson makes, that "Ein' feste Burg" came from a popular tune, can be substantiated: Grove knows nothing about it. Of course it is a matter of common knowledge that the "Passion Chorale" ("O Sacred Head now wounded") did so originate. However that may be, in this section of the country Luther's great hymn and tune are after more than four centuries sung lustily by great congregations. So is "Adeste Fideles," instead of the "Foundation" so deservedly popular in Nashville and elsewhere.

The truth is, any good tune will be sung by congregations that have sufficient opportunity to learn and practice it. People are timid about letting their voices be heard in a crowd, unless they know the tune; but once in mind, it will come out. When I was in North Carolina many years ago, I found the Sunday school singing "gospel songs" only. I secured for them perhaps the most highbrow book for such schools then on the market, and in a few months they were singing those tunes just as heartily as they had formerly sung the others. Ministers have a heavy responsibility to see to it that their congregations have all possible chance to know and use the best available. Not all congregations are as derelict as Professor Jackson fears.

Middletown, Conn. KARL P. HARRINGTON.

People Like Their Squabbles

EDITOR THE CHRISTIAN CENTURY:

SIR: In reference to the question raised in your editorial, "Why Can't Pastorless Churches Unite?" the "leadership" tries hard but often gets nowhere, partly because of conflicting interests among denominational leaders, it is true, but largely because local constituents don't care whether church keeps or not as long as their religious heritage remains nominally intact, their "high place" familiar, and their social frictions vigorous.

Community Methodist Church, E. KENDALL SCOUTEN.
Minetto, N. Y.

Our Benevolent Imperialism

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "Head On for Imperialism," by Oswald Garrison Villard, has left a sour taste as usual. He reminds me of the poet who promised not to "sit in the scorner's seat nor hurl the cynic's ban"—he is so different. Just what would he have us do when a war is on? We are fighting fire with fire, bombing cities and civilians, putting out our propaganda, using dubious instruments. None of it is nice. Now we are fighting nazi imperialism

with another. The difference is that democracy is behind it and when the war is over democracy can cure its faults. Villard makes no allowances. Because we do as they do we are tarred with the same stick. There is a difference in purpose which he can't see.

The day after reading his diatribe about our government getting into oil the papers told us that the government has withdrawn. I hope it will change its mind and go back. We are not isolated and cannot forever maintain the role of disinterestedness. We face the alternatives of strength or weakness. If we do not look ahead and have control of oil resources where the people who own them admittedly cannot develop them we will soon lose our power to be benevolent. The difference in the end must not be exploitation such as selfish imperialism practices but development in which the resident people have full share.

Chestnut Street Baptist Church, Philadelphia, Pa. ARTHUR C. BALDWIN.

More Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the American Civil Liberties Union pamphlet you recommend on "How to Prevent a Race Riot in Your Home Town," but cannot agree fully with its proposals. Winifred Raushenbush's analysis is good; her suggested steps of preventing riots by increasing the police force and militia in danger areas may stop overt violence; it will not stop the seething caldron of hatred that boils beneath the surface. It was also interesting to note that the *final* emergency measure suggested is to call in the aid of the clergy and church members.

If we would solve race riots we must root out the causes of race riots by giving all races and conditions of men an equal opportunity for jobs, decent housing and even membership in our churches. What is really needed in communities where there are racial minority groups are action committees dedicated to the elimination of racial discrimination through the techniques of non-violent direct action which involves the investigation of specific cases, negotiation and publicity by disciplined individuals.

Syracuse, N. Y. ROBERT S. VOGEL.

Indian Churches Are Indianized

EDITOR THE CHRISTIAN CENTURY:

SIR: In his article, "Can Missions in India Be Saved?" Harold Buell presents a pessimistic picture of a very Westernized church in India. He should get acquainted with the *Upasana Sangit*, the hymnal of the church in Western India, with its 692 hymns, part of them translations of our best hymns, sung to our tunes, but more of them written in the Marathi meter and sung to Indian lyrics that are a part of the cultural heritage of that proud people. He should have sat, as I have, in church council meetings of the South India United Church and of the United Church of Northern India, with only two or three missionaries present and those embarrassed to apologize, not for their presence, but for their colleagues' absence.

Just what do we mean when we say we wish the Indian church were more Indian? The Indian way of sitting in church is to sit cross-legged on the floor, all males on one side and all females on the other. But the Indian standing committee of the church at Umedpur decided that they wanted some pews to sit on and had them built and installed. Now if in the course of time they begin to wish to sit in these pews by families instead of all males on one side and females on the other, shall we say they ought not to do so because it isn't Indian?

After all, the really important thing to be done about making the church Indian is to see that it is organized and controlled by Indians on as nearly an all-India basis as possible. And a large number of Indian Christians are not in the S.I.U.C. nor the U.C. of N.I. because they are in the Methodist Church of southern Asia, which was set up by American Methodists.

It is indeed important for missionaries to identify themselves with Indians, but not merely the politically minded ones that bulk so largely in the news and in Mr. Buell's thoughts. I wish I could introduce some of my missionary friends who have lived in small villages, and laughed and wept and toiled and suffered with the people there, but had very little to do with politics. Nine-tenths of the Indian people are illiterate and neither know nor care much about politics. About one per cent of the remaining tenth makes all the noise. But missionaries need to identify themselves more with the nine-tenths; they are less able to help themselves than are the tenth.

Just what is it the missionary may not do under the terms of the "missionary pledge"? Is he prohibited from criticizing the actions of the government? No. Is he forbidden to sympathize with Indian aspirations for freedom? No; Indian freedom is one of the accepted goals of government policy. What is it he may not do then? He may not take part in or give help to any movement to overthrow the government or make it cease to function. Even in the United States we can legally deport any person who enters our country and engages in such activity.

Now the Congress party in India has sought to hasten the day of full independence by both violent and non-violent acts that have been deliberate defiance of the government and attempts to stop its functioning. As such, then, missionaries are barred by their pledge from giving this party any active aid. Many missionaries have deplored these policies and opposed the Congress party. Others, however, had so much sympathy for the cause of Indian independence that they have been privately outspoken in their defense of the Congress party, even while debarred from public pronouncement by their pledge. The government still permits them to continue to live and work there, nevertheless. How could any government allow them greater freedom than that, and still make any pretense of governing?

Ashland, Neb. STEPHEN P. HIEB.

Villard and the A.P.

EDITOR THE CHRISTIAN CENTURY:

SIR: My respect for Mr. Villard certainly hit a snag when I read his plug for the Associated Press. If the A.P. should have the privilege of selling its news as it wishes, why should their correspondents be permitted to wear the uniform of the army, navy and marine corps during wartime? The railroads are given exclusive rights (franchise) to use public lands, but they sacrifice the privilege of discrimination between shippers. If the A.P. accepts special privileges from federal, state and other agencies, it certainly has no right to discriminate between clients as to the quality, quantity, time or price of news. Can Mr. Villard suggest what would happen to his A.P. if the American Telephone & Telegraph Company or Western Union refused to renew its leases?

Los Angeles, Calif. WILLIAM E. BANNING.

Friendship Bonds

EDITOR THE CHRISTIAN CENTURY:

SIR One of the tragic consequences of the present conflict is the adverse effect on missionary effort and the corresponding loss of missionary enthusiasm on the home front. I desire to suggest a possible way to overcome this by the purchase of what might be called Friendship Bonds in accordance with the following plan; namely, whenever a Christian citizen has done his full duty in the purchase of war bonds, let him buy a peace bond by setting aside an equivalent sum or a proportion thereof to be used in the postwar world for rehabilitation purposes, using the word rehabilitation to cover all forms of human need. The money thus set aside could be remitted to be held in trust by denominational mission boards or the international good will department of the Federal Council. Each individual contributor could be given a receipt in the form of a bond.

At the close of the war the funds thus accumulated could be used to minister to human need in whatever form it might be found, either physical or spiritual, both in occupied and in former enemy countries as the proper interdenominational authorities might decide. Those contributing would have the satisfaction of knowing that they are helping build a reservoir of good will and service, the streams of which would afterwards carry new life and hope to devastated lands.

First Methodist Church, Downers Grove, Ill. WILL. L. COLLIN.

Chaplains Busy In South Pacific

Hold Convention in Fiji—Native Life Is Changing Rapidly—Methodist Church Salutes the Queen of Tonga

(Correspondence from Fiji)

NADROGA, Nov. 2.—American troops dotted about the southwest Pacific have been ably served by the U. S. Camp Shows, an organization which serves everything from light comedy to high-class music, and by their able chaplains. Recently Jan Rubini, violin virtuoso, toured the battle areas and rest centers in New Caledonia, the New Hebrides, Fiji and the Solomons. In Fiji he gave a recital to benefit the patriotic fund now being raised. Both his performance and his friendly gesture were greatly appreciated.

* * *

Troops Maintain a Devotional Mood

When their chaplain was sent to a hospital, your correspondent recently conducted divine worship for some of your American soldiers. He found the spirit of worship deep and impressive and noted that the camp musicians had aided their chaplain to establish and preserve a devotional atmosphere. This is by no means a small achievement under wartime conditions. America should be proud of her chaplains and their assistants.

* * *

Chaplains Hold Convention

U. S. army chaplains gathered recently for a convention in Levuka, the old Fijian capital on the island of Ovalu. There the Methodist and Anglican church buildings were made available to them. The men were taken into the homes of the people and all enjoyed the refreshing and novel experience. Several U. S. chaplains are to conduct services in St. Andrew's Presbyterian Church, Suva, during the absence of the minister, who has gone on furlough to New Zealand.

* * *

Life of Native Peoples Rapidly Changing

Many changes are occurring in the life of the native peoples of the southwest Pacific. While the changes give rise to sad and even sordid stories, it is remarkable how these people whom we have regarded as backward are rising to the occasion by producing from among their own ranks leaders for administrative, educational and religious positions. The island social systems are breaking up, but they are not ending in chaos, as we feared a year or so back they would. Young natives are taking places where in the past only old men were permitted to stand. Improved education, often overseas, is opening the way to leadership. The candidates for the Fijian Methodist synod this year were of the first order. In spite of the collapse of the social system, we look to these young men who will without doubt build new worlds in the Pacific when the war is over. What hope the future has lies with them. The current trend of mission policy in this area is to find them and to give them every opportunity. Every experiment with a native leader is considered to be of importance.

* * *

Methodists Salute the Queen of Tonga

Meeting on the 25th anniversary of the beginning of the reign of Queen Salote over the kingdom of Tonga, the native ministers and the lay representatives of the annual synod of the Methodist Church in Fiji made it their first official act after their devotions to pass with much demonstration a resolution to honor the queen. Once Tonga was their enemy, but no more. This night they remembered the part played by the first Tongan evangelists who were so largely instrumental in bringing Christianity to Fiji. The queen also received messages of congratulation from King George VI and Prime Minister Churchill. During the 25 years of her reign, Tonga has made great progress in education, social welfare and religion. For this she is largely responsible.

* * *

Fijian Churches Unload Large Debt

A feature of the Fijian Methodist synod, held this month at Davuilevu, was the great day of thanksgiving which celebrated the complete liquidation of a huge debt during the past year. The service of thanksgiving and a united communion service were held in the morning. In the afternoon synod delegates saw a show of schoolwork and a display of native traditional dances, and the deep devotional spirit of the ordination service crowned the day. A number of American and New Zealand chaplains were present at the functions, which were held at the Baker Memorial Hall, a fine stone church built in memory of Thomas Baker, pioneer missionary who was killed and eaten by Fijian cannibals. This year six young Fijians were ordained in this building by the laying on of hands.

* * *

And So Forth

The centenary of the death of William Cross, one of the original missionaries from England to begin work in the Fijian group, was celebrated recently on the island of Taveuni.

The Chinese community of Fiji have just celebrated their country's national day in Suva, Lautoka, Ba and Nadi.

Corporal Sailasa Cakau, a Fijian serving with the U. S. forces in the Solomons, has been awarded the American Silver Star for gallantry in action against the Japanese in Guadalcanal last December.

Another Fijian, Ratu J. L. V. Sukuna, has also been raised to a place of honor. He is Fiji's new adviser on native affairs—the first Fijian to hold this key position. The appointment is a significant one. It may even indicate a new development in colonial policy as far as Fiji is concerned.

ALAN R. TIPPETT.

Education Seeks Release from War

Canadian Professor Preaches Revival of Humanities—Ministers Discuss Role of Christian Associations

(Correspondence from British Columbia)

VICTORIA, Nov. 5.—At the recent prize-giving observances of Victoria College, which is affiliated with the University of British Columbia in Vancouver, Dean Buchanan of the university spoke of the attitude of Canadian universities to the war. There is constant research in such matters as the discovery of new and better explosives, and some results in these and other fields have received the praise of British authorities, he said. The dean himself has conferred with other mathematical experts in determining the orbits of shells, and fully recognizes the need for alertness on the part of our best scientists in competing with the enemy. But he emphasized—and in doing so he spoke as from the recent conference of Canadian educationalists—that to make such matters the be-all and the end-all of education, as some are inclined to do, would be to descend to the level of Germany. It would be in fact to suffer defeat at the hands of the enemy, who would then have won us to his ideology. The dean pointed out the importance of the humanities in university study, in peace and in war, if the nation is to be other than a perpetual war machine. He concluded his address by quoting from Phil. 4:8: "Whatsoever things are true . . . ," as being the ideal of education.

* * *

Psychiatrists Are Needed in Rehabilitating Soldiers

Labor and welfare groups have recently stressed the need for psychiatrists in this part of the world. There are very few in British Columbia and not one in Victoria, the capital city. Psychiatric services are available for the forces at the time of induction and discharge, but the question of re-establishment in civil life on a satisfactory basis seems to call for more adequate services here and in every sizable center throughout the country. It applies also to discharge from industry, a field which has many casualties in wartime. Since trained psychiatrists are lacking, there is already a more clamant need for social workers with some psychiatric training. At present all a minister can do if he is told of an obvious casualty (once described as "shell-shocked") is to shrug his shoulders regretfully.

* * *

Churchmen Debate Status of Christian Associations

A conference took place this week in Victoria to consider the relative spheres of the Y.M. and Y.W.C.A., and the church. Ministers and association executives participated. It had been thought by some that the "Y" organizations were competitive in their relation to the church and that

they had ceased in any real sense to be an arm of the church. The discussion was very frank, with church people on both sides of the debate. A committee of strategy was formed to take into consideration any specific cases where a more cooperative spirit is desired with a view to a united approach to the community. This conference is symptomatic of a stirring in Protestantism, which is becoming aware of the nature of its plight. Happily there is discernible among social workers also a recognition that a synthesis is necessary among those who are dealing with the people. It is no longer possible to proceed along the lines of a "materialistic mysticism"—the superstition that "techniques" or "case-work skills" are enough.

* * *

Soldiers Are Released To Lumber Camps

Many loggers have been sent back from Britain to civilian work in Canada. They were in the army in Britain. Queen Charlotte logger wages are now $8.68 to $19.50 a day. The soldier who lives to be shot at still holds the most poorly paid of all jobs. But teachers run him a close second. At present the Teachers' Federation of British Columbia is pressing for minimum salaries of $900, $1,100 and $1,200 for three classifications of teachers. The men teachers are "frozen" in their positions and cannot go logging or shipbuilding. Thus the first Canadian teachers' organization to affiliate with a labor body is the British Columbia Teachers' Federation, which will link itself with the Trades and Labor Congress of Canada. The American Teachers' Federation has of course been linked with the American Federation of Labor for 20 years. In New South Wales, Australia, teachers are also organized as a trades union.

* * *

And So Forth

Official reports from Ottawa show that in British Columbia, with a population of 818,000, there were issued 602,346 liquor permits between Jan. 1 and Aug. 31, 1943. In Ontario, with 3,787,000 population, only 750,000 permits were issued. That is, one permit in British Columbia for every 1.34 of the population and one permit in Ontario for every 5.05 of population. Victoria people bet $925,890 at the recent horse-races here. Thus wartime economy!

Dr. Basil Mathews has been appointed to the staff of Union College (United Church of Canada) in Vancouver. Dr. Mathews will come to Vancouver in 1944.

HUGH MCLEOD.

United Church Council To Meet in Canada

The executive committee of the General Council of the United Church in Canada has decided to hold the 11th biennial meeting of the General Council in London, Ont., on Sept. 6, 1944. The committee has recommended to the council that it join the proposed Canadian Council of Churches, an interchurch body whose scope is to be commensurate with that of the Federal Council of Churches of Christ in America. Religious News Service reports that the United Church has almost liquidated its deficit, which stood at $1,621,352 a little over a year ago. The debt was liquidated in part by transferral to the church of the government war bonds purchased by church members.

Memphis Housing Shortage Critical

Mayor in Quest of New Federal Funds for Further Building—Methodists Seek to Organize Southern Church

(Correspondence from Memphis)

MEMPHIS, Nov. 7.—The normal 300,000 population of Memphis has increased to 375,272, according to registrations for ration book 4. Housing is a serious problem. The 1944 meeting place of the Southern Baptist Convention was changed from Memphis to Atlanta after the Memphis hotel association informed the organizers that it could guarantee only half the desired number of rooms. Mayor Chandler has gone to Washington in an effort to get another federal housing project. When the five housing projects now completed were under way, the city administration was much concerned over loss of taxes, but the Memphis Housing Authority pays the city nearly $6,000 per year more than the taxes received for the slum areas which have been destroyed. Expansion of the facilities of social agencies which work with Negroes and the enlargement of their staffs, and a "decent, clean, first class hotel for Negroes in Memphis," are some of the nine recommendations made by the Negro Welfare Committee, which is authorized by the council of social agencies.

* * *

Methodist Malcontents Meet in Memphis

As glaring an instance of the schismatic spirit as the present day affords is found in the effort of opponents of the Methodist reunion of 1938 to line up the malcontents in a "Southern Methodist Church." As this is written, dissenters from seven southern states are convened in an "organizational meeting" here. By using the race issue and the threat of "domination from the north," a strong congregation has been built up in Memphis, which city promises to become the hub of the movement.

* * *

Tenant Farmers Ask Federal Aid

Both wartime and postwar problems of southern tenant farmers will be considered at the 10th annual convention of the Southern Tenant Farmers Union to be held here Nov. 9-11. The executive council of the union will propose that Congress be urged to enact some form of aid to tenant farmers on a plan similar to that of the Federal Housing Act. Instead of homes, farm workers want "40 acres and a steel mule" for a small down payment. Jobs for the estimated 50,000 seasonal workers who would otherwise be unemployed in the midsouth through the next five months, and plans for building rural cooperatives, are other topics scheduled for discussion. H. L. Mitchell is secretary of the union.

* * *

Rust Brothers Still Pick Cotton

There have been many inquiries as to what the Rust brothers, social-minded inventors of the mechanical cotton picker, are doing. John is operating several cotton pickers in the Mississippi delta and Mack is operating several in Arizona. Because of lack of steel, no new machines are being built now. The machine has never been in mass production. Only 20 have been built, all told. Two were sold for use in the Turkestan cotton area in Russia; one was sold to the Argentine Cotton Board for use in the Chaco; two are in use in Australia. Manufacture on a large scale would change the whole system of farming in the cotton belt. The brothers have shown their social-mindedness by setting up the Rust foundation to receive the profits from the machines, to help to relieve dislocations caused by the machines. John Rust is a frequent visitor in the home of your correspondent.

* * *

Prosperous Suffer from Ancient Disease

Myles Horton of Highlander Folk School at Monteagle, Tenn., says that "hookworm no longer saps the energy of the south, but we still have Displerophoria among the prosperous. There are no physical symptoms and the victim shows no loss of interest in matters that concern him directly or immediately, but there are listlessness and indifference toward democracy, which make for fascism."

* * *

Tennessee Schools Top The South

Tennessee is annually spending approximately $4,000,000 more than any other state in the south on its schools, and is paying teachers, both white and Negro, more. Free textbooks are provided. For the first time, an eight months' term has been maintained in both white and Negro schools. Through the issuance of 2,515 emergency teaching permits, the state has been able to maintain 5,900 schools this year.

* * *

Missisippi Finds Itself In Prosperous State

A treasury surplus of $23,800,000, an anticipated excess of $10,000,000 in receipts over present biennial expenditures, a liberal house of representatives and a conservative senate—that is the situation facing the Mississippi legislature which convenes in January to inaugurate the administration of Governor-elect Bailey. The most important appointments to be made by Bailey are those of the 12 members of the new board of trustees of state institutions of higher learning.

* * *

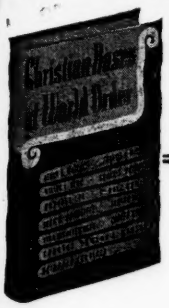
Baptists Launch Program Of Expansion

Plans for a $1,000,000 expansion program at Baptist hospital, including construction of a Negro branch at a cost of about $250,000, have been made by the Shelby county Baptist association. It is planned that the $500,000 Baptist orphanage in Shelby county shall be merged with the hospital. Thus Memphis and Shelby county Baptists face a $1,500,000 expansion program, to start as soon as the war ends.

* * *

Ross Assumes Pastorate

C. W. Ross has assumed the pastorate of McLemore Avenue Disciples Church. He



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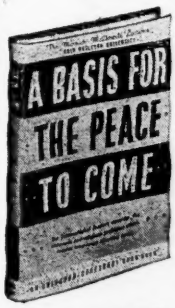

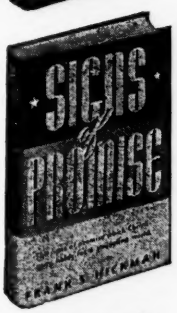

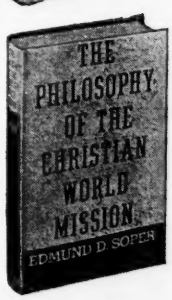

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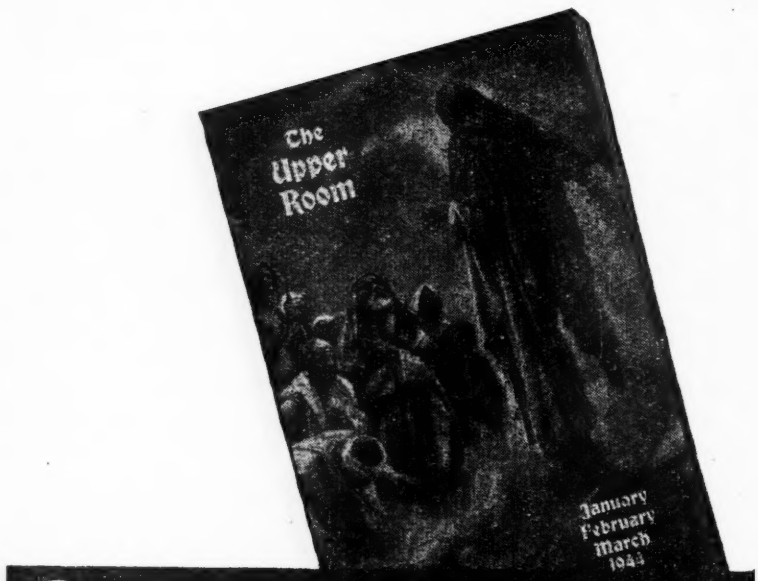

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came from Southside Church, San Antonio. The ministers of the Nazarene group have organized a Nazarene ministerial association with J. E. Warren as president and Mrs. J. C. Dudley as secretary. The Disciples ministers' association will be led for the ensuing year by J. Murray Taylor of Hollywood Church; the Baptist, by R. B. Patterson of Longview Heights Church; the Methodist, by C. C. Grimes, district superintendent; the Presbyterian, by C. D. Patterson of Parkview Church; and the Episcopal, by C. S. Hale of Grace-St. Luke's Church.

* * *

And So Forth

Charles Campbell of Ripley, brilliant editor, devout churchman, sunny-minded poet, civic leader, who had devoted 50 of his 72 years to writing an intimate personal history of the community and its people, died recently. He had published the *Lauderdale County Enterprise* since 1893.

Escorted by a squadron of bombers and accompanied by two secretaries and two secret service men, Crown Princess Juliana recently visited the Royal Netherlands Flying School at Jackson, Miss.

In Arkansas, 362,805 residents have marched to the tax window, paid their collector $1, and received their poll tax receipt. Many a politician in the state is trying to figure out just what significance to attach to the fact that the number of receipts sold this year totaled 2,534 more than in 1941 and was far above all expectations.

MARSHALL WINGFIELD.

C.I.O., A.F. of L. Vote $100,000 For Indian Famine

The national C.I.O.-A.F. of L. war relief committee has announced that it has voted to advance $100,000 immediately to aid famine sufferers in India. This labor organization has learned, according to its announcement, that India "is in the grip of the most devastating Indian famine in modern times" and that "more than 100,000 deaths are already reported."

Toronto Clergy Teach In City Schools

Clergymen are now giving regular religious instruction in 34 of Toronto's schools, Religious News Service reports. Many small Canadian communities are similarly providing non-sectarian instruction through ministers.

United Lutherans are Growing Rapidly

The National Lutheran Council recently released a report showing that the United Lutheran Church, which was formed through a merger 25 years ago, has had an increase in membership of more than 58 per cent during that period. Its membership now numbers 1,731,959.

Laymen Aid French Protestantism

Protestant churches in France are increasingly employing laymen to lead the churches in what is called "this period of compulsory silence." Meetings are held in city and rural communities. Special efforts are made to reach and help church members who are forced to labor in German war industries.

Pearl Buck Warns Against Race War

Nobel Prize Winner Tells Californians Their Actions Have International Effects throughout the Orient

(Correspondence from Southern California)

Los Angeles, Nov. 5.—Before the "fact finding" committee of the California state senate, meeting here in October on the question whether those of Japanese descent should be permitted to return to California, Pearl Buck declared that a racial war may come out of the racial discrimination of which our treatment of issei and nisei is a dangerous instance. "We have arbitrarily placed the Japanese in a class of their own," she testified, "and by so doing we are breeding another war. . . . This is not just a state question that you are attempting to decide. It is an important international decision and it is being watched by millions of people in China, Russia and India."

* * *

Traces War to Exclusion Act

Mrs. Buck went on to state that the Oriental Exclusion Act of 1924 was one of the causes of the war now being waged. "This act," she explained, "brought about the disbanding of the liberal group in Japan which might have developed a democracy there. If this country legislates against an enemy belonging to the yellow race and does not take similar action against an enemy belonging to the white race, then we will surely be laying the foundation for future wars."

* * *

Reminds Whites They Are a Minority

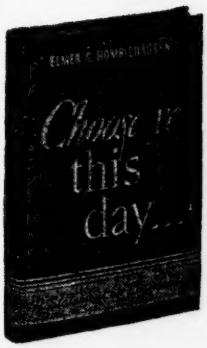
A few days later Mrs. Buck sounded a similar warning before the Town Hall, saying: "The white people are a minority in the world. They had better learn to get along with the colored races. A majority in our country, we are actually a minority in the world. What are we white people going to do with this embarrassing world where God in his inscrutability made us a minority people and Satan in his malicious mischief gave us a majority complex? Scientists, to make things more complex, now tell us that there is no such thing as a superior or inferior race and that race prejudice is simply the result of emotional education or miseducation, depending on your point of view."

* * *

Stanley Jones Praises Courage of Nisei

E. Stanley Jones, preaching for the Federal Council's special mission at the Poston Relocation Center in Arizona while the hearing was going on, made this significant statement: "There is not a more lovable group of people in the world than the Christians in the relocation centers. No other group seems to have such a small percentage of criminals as do the nisei and issei. There has been no known case of sabotage either on the mainland or in Hawaii. More nisei are in the armed forces than any other group in American life. I

A Timely Statement on Evangelism



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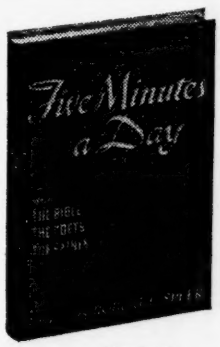

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don't believe any group in the world would have behaved better than, or even as well as, the Christians of Japanese blood. They have met and are meeting obstacles in the spirit of the cross."

* * *

Finds Christian Renewal In Strange Places

After visiting five relocation camps, E. Stanley Jones said to this correspondent: "I have the conviction that American Christianity may receive a revitalization from three possible sources: the American Negroes, the young men in the C. P. S. camps and the Japanese Christians in the relocation centers. All three of these groups are showing a new type of Christian living in spite of frustrations and suppressions. They are learning the meaning of the cross by actual experience and wherever the cross is rediscovered there is a new burst of spiritual power. After visiting the Japanese camps one thing stands out clearly. Those who have a Christian way of life know how to meet disaster and frustration in a way that other people do not know. A superintendent at one of the camps said to me, 'The Christians can take this situation better than non-Christians. They are rising above it and making something out of it.' There is only one motive for action which will appeal in the Japanese camps. That motive is to take justice and injustice up into the purpose of one's life and make them contribute to the higher ends for which we live. The Japanese Christians in the camps are doing just that. They are going to show us a new type of Christian living."

* * *

Pacifists Give Blood for Japanese-Americans

During the Fellowship of Reconciliation conference held here recently in the Mount Hollywood Congregational Church, James Farmer and John Swomley, national F.O.R. secretaries from New York, declared that they believed increasing numbers of Negroes are prepared to combat Jimcrow discrimination by non-violent direct action. They cited instances of successful campaigns in which small Caucasian-Negro squads of direct actionists entered restaurants and theaters which practiced discrimination and gradually changed the attitude of both proprietors and customers. During the conference about 12 young people gave of their blood to the General hospital blood bank, to be used for a Japanese patient suffering from internal hemorrhages and for other members of underprivileged groups. Several of the donors were Civilian Public Service men.

* * *

Psychologist Aids Church Staffs

Two churches in southern California, the First Methodist of Pasadena and the First Congregational of Los Angeles, are availing themselves of the services of Dr. Fritz Kunkel, psychotherapist and author of *In Search of Maturity,* which has just been published. In the Pasadena church, Dr. Kunkel conducts a Sunday evening young people's discussion on depth psychology as related to religion. In the Los Angeles church he is a member of the staff lecturing before a large group of older people in the church school. On Tuesday mornings he also carries on a course on group counseling for ministers under the federation of churches.

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Cripps Proposals Held Still Open

Britons Say Pledges to India Are Binding Under New Viceroy—Churchmen Debate Value of Sermon in Worship

(Correspondence from England)

LONDON, Oct. 19.—The week upon which we have entered is a time appointed for new beginnings both in Moscow and in Delhi. The three powers' conference begins at Moscow, and Lord Wavell has arrived in Delhi to take the place of Lord Linlithgow. Our people, it may be repeated, have great faith in Eden and in Wavell. So far as India is concerned, Linlithgow's departure after eight years gives occasion to review the situation. There has been warm and grateful recognition of the spirit which the retiring viceroy has shown, along with a real sympathy for him that so many of his hopes of federation were doomed to failure at the time through no fault of his. Speaking generally, the spokesmen for the government emphasize once more that the Cripps proposals are still open and the pledges of the government to India are still binding.

* * *

Hold Two Sermons Are Too Many

Sermons are among the subjects now being discussed in the religious press. How many sermons can a preacher prepare, putting all his power into them? Dr. James Black of Edinburgh recorded a conversation which he had with Dr. John Short of Bournemouth, both men with rare gifts as preachers. They agreed that two sermons a week of this kind are more than can be expected from a preacher. If he preached 40 such sermons in a year, that was as much as he could do. Of course there are other forms of expression, not sermons, in which a preacher may profitably speak to his people: lectures, instructions, expositions, discussions. But the sermon has a place and a value of its own. What then should the preacher do for his second service? Much he may learn from consulting his people and answering their questions; but the difficulty is not met so long as a church demands two sermons a Sunday.

* * *

Richards in Favor of Shorter Sermons

Leyton Richards, himself also a preacher of experience and distinction, looks at the same problem not from the pulpit, but from the pew, which for the last two years he has learned to know from within. He writes in the *Christian World,* always with charity and understanding, of the "tyranny of the sermon." He dwells upon the "tyranny of length." In former days, he points out, there were not the same competing interests. Now, to be really commendable, the sermon must be brief. He draws a distinction between the hearer of a sermon and the hearer of a speech or lecture. The sermon-hearer must listen to the last gasp. There is even a more serious charge, the "tyranny of irrelevance." This is found particularly in the applica-

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tion of Christian truth to the practical affairs of the hearers. The applications to personal life are sound enough, but "as applied to wider issues the sermon could often be riddled by anyone with an elementary knowledge of economics or politics." Yet the hearer must endure in silence.

* * *

Public Men Declare Their Faith

The *Daily Sketch* has been publishing articles by leaders in our national life and thought upon their Christian faith. Among them are Lt. Gen. Sir William Dobbie, the defender of Malta; Ernest Brown, the minister of health; Lady Montgomery; and Viscount Caldecote, the lord chief justice. All of them agree in their acceptance of the gospel of Christ. All of them have the Bible for their foundation, and the Old Testament is not left out. It may be taken as a starting point for all study of "lay" religion in this country that, to whatever church the confessor belongs, his faith will have a biblical character. The following statement has been issued by five leaders in the armed forces: "We commend the gospel of Christ our Savior, for it alone can effectively mold character, control conduct and solve the problems of men and nations. Faith in Christ the Lord, and loyal obedience to his will as revealed in the Bible, insures peace of mind and brings satisfaction in service to God and man." It was signed by Andrew Cunningham, admiral of the fleet and first sea lord, Admiral Jack Tovey, Gens. H. R. Alexander and B. Paget, and Air Marshal E. L. Gossage.

* * *

Bishop Pollock Dies

From 1910 to 1942 Dr. Pollock, who died on Oct. 17, was bishop of Norwich and had an important place in the Anglican Church. He had been a famous schoolmaster at Wellington College before he went to Norwich. But to the general public he became known chiefly as a leader in the fight against the suggested New Prayer Book. He was a convinced and impenitent believer in the establishment of the church and was an evangelical.

* * *

Painting on the Walls Of Churches

When the present Bishop of Chichester was dean of Canterbury he called on the church to bring back to its use the drama and mural painting. Now in the diocese of Chichester, through the Sussex Churches Art Council, he perseveres in that same purpose. In the news of the week there can be seen illustrations of mural paintings in the church at Berwick, which have been dedicated by the bishop. The principal pieces are a "Christ in Glory" over the chancel arch by Duncan Grant, and an "Annunciation" and a "Nativity" by Vanessa Bell. There was a time when Christian faith was set forth not only in glass, but also in mural painting, and many a St. Christopher on the north wall preserves that older time. There has been a revival of mural painting in other buildings. Why not in the church?

* * *

And So Forth

The Tory Reform Committee, very much alive, has issued a statement of its principles under the title, "Forward by the Right." The committee is concerned that there should be due attention in our preparation for the afterwar period to definite and practical objectives.

EDWARD SHILLITO.

Request Gifts for Evacuee Children

Churches Asked to Send Yule Presents to Children in Relocation Camps—Praise Churches' Service

(Correspondence from New York)

NEW YORK, Nov. 12.—A plan to obtain 40,000 to 50,000 Christmas gifts from the leading Protestant denominations for distribution to children in Japanese Relocation Centers was announced this week by the Home Missions Council of North America. The presents will be distributed as "a friendly gesture to the children of Japanese who probably feel lost and outcast." The council is working in cooperation with the Protestant Church Committee for Japanese Service, which has headquarters in San Francisco. Gifts are to be in the hands of the churches by Dec. 1. It was stated that the presents should consist of toys, games, handicraft materials, clothing accessories and baby clothing.

* * *

Church Groups Praised for Aid to Evacuees

Officials of the War Relocation Authority have praised the work of church groups in various parts of the country in the resettlement of Japanese-Americans, according to an announcement made this week by the Federal Council of Churches. Dillon S. Myer, director of the WRA, has written to George Rundquist, director of the Committee on Resettlement of Japanese-Americans, in praise of "the excellent and courageous service rendered by church groups throughout the country in connection with the relocation and integration of Japanese-American evacuees from the west coast." Another letter declared that "clergymen and other church workers have been, and still are, a powerful influence in shaping the receptive public opinion which has made the relocation program possible in the middle west and the east."

* * *

Moscow No Guarantee Of Enduring Peace

On the basis of present evidence the Moscow conference "at the most promises an armistice, not peace; an end of World War II, not a sure bulwark against World War III." So says A. J. Muste, secretary of the Fellowship of Reconciliation, in an analysis recently issued. If the plans laid at Moscow are carried out, Mr. Muste thinks, there is likelihood of an early end of the war but a peace dictated by military victors and imposed upon the conquered. "That will be a bad beginning for the building of a durable peace." In the absence of a clear statement about "the necessity of a unified economy for Europe," the proposal to sever Austria from Germany "suggests all too strongly a program of keeping Germany down and keeping Europe divided with spheres of influence for this or that major power." Most serious of all, according to Mr. Muste's analysis, is the fact that "there is not a single assurance that Germany will not again be saddled with 'sole guilt' for the war—no word of assurance against dismemberment,

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FEAR AND TREMBLING, *translated by Walter Lowrie.* $2.75

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deprivation of territory, indemnities, forced draft of German labor to rebuild other countries, the destruction of German industry or the crippling of German trade."

* * *

Churches to Aid in Housing Shortage

Eighteen hundred Protestant churches of the metropolitan area have been asked to help meet the acute housing shortage facing women of the armed forces and families of service men. The service men's council of the federation of churches has sent an urgent call to all pastors asking that dormitory projects be set up. According to Carl V. Herron, executive secretary of the council, "the housing situation in Greater New York is rapidly becoming more difficult. Each month the number of WAVES and WACS sent to this city is increasing. The same is true of service men and their families. Churches, especially those in the areas of military units, can render a real service in setting up dormitory projects, and helping to find other living quarters especially for the families of men in uniform." The Y.M.C.A., the Travelers Aid Society, and naval and army officers have joined in the request because of their inability to aid and house the large numbers of out-of-town service men and women who are coming to them for help.

* * *

And So Forth

Paul C. Warren preached his final sermon Sunday as co-pastor of West End Presbyterian Church. Starting as student assistant in 1923, he has served the church since 1931 as assistant pastor and then as co-pastor. Dr. Warren has resigned to become pastor of the Second Presbyterian Church, Baltimore.

Kenneth D. Miller, president of the New York City Mission Society, has been elected chairman of the city-wide comity committee. This committee, composed of representatives designated by the various denominations functioning in the metropolitan area, is one of the major factors in preventing overlapping of church effort and in the development of new church enterprises.

In the city council contest B. J. Davis, Jr., a Negro Communist, and sufficient other non-Democratic members were elected so that the Democratic party lost its two-thirds majority which is necessary to override the mayor's veto.

J. Henry Carpenter.

Friends Centers Collecting Christmas Gifts

Christmas gifts for Japanese-American children and youth up to 18 years of age may be sent to any of the following centers of the American Friends Service Committee, from which they will be redistributed to the Japanese-American children now spending their second winter in the cheerless confinement of the relocation centers: American Friends Service Committee Storeroom, 1515 Cherry St., Philadelphia 2, Pa.; 501 N. Raymond Ave., Pasadena, Calif.; Friends Meeting House, 2151 Vine St., Berkeley, Calif.; Friends Center, 3959 Fifteenth Ave. N.E., Seattle, Wash. Gifts should be sent to the nearest address. The name and address of the sender should be written on a card and attached to the gift. Parcels should be sent as soon as possible and not later than Dec. 6.

Child Exploiters Given Immunity

Illinois Is Worst State in Defiance of Child Labor Laws—Social Workers Favor Sending Food to Europe

(Correspondence from Chicago)

Chicago, Nov. 15.—Some 3,000 social workers and recreational leaders met here last week in concurrent and correlated conferences of the Illinois Welfare Association and the Chicago Recreation Commission. Both conferences focused attention on the fact that Illinois leads the nation in violations of state and federal child labor laws. Such violations in 1942 were twice as many as in 1941. That they were not dictated by the need of essential war industries was shown by citing numerous cases of pin boys in bowling alleys, table wipers in saloons, and similar examples. Illinois laws are notoriously lax in providing for the punishment of violators. The maximum penalty for the death of a child in connection with illegal employment is $200.

* * *

Parents Hopeless, Children Must Save Themselves

Both conferences registered the conviction that modern trends in recreation were not adequate to deal with the rising problem of juvenile delinquency. "The after-school program for the school-age child," said Martha Black, superintendent of the Elgin public school system, "did not reveal enough interest on the part of parents to justify offering the service." Something that gets down closer to the place where young people live, probably organized by young people themselves and for themselves, was needed, rather than the organized program which trained workers were wont to offer, Miss Black declared. A seminar on the church and wartime recreation brought out many needs, some successful community ventures, and much hope that the church, because of its unique relationship to the entire family, might render some significant service in this field.

* * *

Urge Early Aid for Starving Children

The social workers went on record for the codification, amendment and extension of Illinois child labor laws, for the passage of U. S. Senate bill 1130 dealing with child care in the war area, and for United States arrangements for feeding children in occupied areas "before it is too late to save thousands of children now starving." Looking into the future, they recorded their belief that social work would find its place in every field of civil life, industry, educa-

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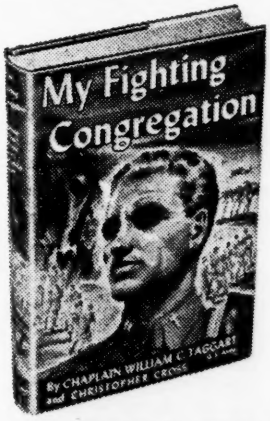

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Foreword by William R. Arnold, Chief of Chaplains, U. S. Army

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tion, medicine and organized labor, as well as in civil administration.

* * *

Holds Theology Links Two Worlds

Quoting Emil Brunner to the effect that the theologian is a wanderer between two worlds, Joseph Sittler, new professor at Chicago Lutheran Theological Seminary, declared before the all-Lutheran pastors' meeting here last Monday that the task of the theologian is to express revelation in terms of philosophy so that it may become intelligible to man. If theology becomes philosophy, it has been betrayed, as it was by Thomas Aquinas and all the other system builders, Dr. Sittler said. If it does not use the thought forms of contemporary life, it can have no contact with modern life nor any meaning to modern men. Religion is never completely successful in extricating itself from this dilemma, but its travail is the very process of a continuing revelation. In the seventeenth century, he said, Lutheranism lapsed into an error which it still largely maintains—the error common to the system builders and to Roman Catholicism. Lutheran theologians have become a kind of top-sergeants attempting to enforce a "pure teaching" which has long since ceased to have any close relation to the teaching of Luther.

* * *

Grand Jury Exposes Gambling Racket

Declaring in a memorandum to the November grand jury that Chicago's gambling is the result of political profit seeking and police fixing, that in its opinion there is one central organization or syndicate behind it, and that Police Commissioner Allman is practically on a probation which it is the job of the new grand jury to see that he lives up to, the October grand jury, which had spent most of its time in following these trails of civic corruption, completed its work. The memorandum is an unusual procedure. A grand jury is forbidden by law to make recommendations and is compelled to terminate its work in 30 days. But it was found that the new grand jury could take the initiative and solicit such a memorandum to insure continuance of the investigation. The November grand jury exercised its powers and received the statement summarized above.

* * *

And So Forth

Men who have labored for city planning celebrated the 20th anniversary of the beginning of their efforts on Nov. 2 at the City Club. They plan for 1,000,000 more people in the Chicago area by 1960 on the basis of population studies made over many years.

CHARLES LESLIE VENABLE.

World Council to Meet In U. S. After War

John R. Mott recently urged that a preliminary conference of churchmen representing the World Council of Churches be held in some neutral country as soon as possible after the end of the war to prepare the way for the first meeting of the World Council, which is scheduled to be held in the United States.

Urges Postwar Planning in Church Building

The Bishop of Guilford has brought to the attention of Parliament the necessity of including churches in the community planning for reconstruction now under way, Religious News Service reports. The bishop pointed out that as yet there is no provision for the reservation of church sites, and that many large new housing areas have been laid out without churches. Speaking for the government, Lord Snell replied that the question of church sites is being considered and that a decision may be forthcoming at an early date.

Relate City Plan To Postwar Need

South Bend Holds Second Planning Conference in Year—Missions Mark the Decline of Hoosier Pessimism

(Correspondence from Indiana)

INDIANAPOLIS, Nov. 13.—South Bend has opened its second Congress on Postwar Peace with a larger number of delegates and affiliated organizations than the first congress, which held over a three-week period in February and March of this year. At the opening on Nov. 7 of the fall sessions of the congress, delegates from 145 organizations were in attendance. The initial address of a series was made by William C. Dennis, international lawyer and president of Earlham College, Richmond. The resolutions committee of the congress reported out 13 resolutions to be debated in the next meeting of the series. They concerned education for peace, the Moscow conference, minorities and propaganda, feeding starving people, repeal of oriental exclusion acts, Palestine immigration, the poll tax, religious freedom, Negro housing and other vital issues. It is clear that South Bend and St. Joseph county have developed a highly satisfactory plan for a representative, community-wide discussion of important social and political questions.

* * *

Missions Mark Decline Of Fatalism

Indianapolis, Evansville and Lafayette have just passed through highly successful meetings of the Christian Mission on World Order. Attendance was good and discussions indicated both wide interest in world affairs and a quickening of the hope that there is a way out. The fatalism which has marked many similar meetings was less in evidence than heretofore. The Moscow agreement was hailed as a forward step in practical cooperation, and the Senate's approval of that agreement was interpreted as evidence that widespread public concern for cooperation was prevailing over narrow political considerations. Participating in the missions were W. E. Hildebrand of De Pauw University, President H. L. Smith of William Woods College, Ernest Fremont Tittle of Evanston, Ill., Harry Munro of Chicago and Joseph Sizoo of New York. It is agreed that a result of the Indiana Missions will be an intensification of efforts to crystallize public opinion in the support of a more decent world order.

* * *

To Head Off Reaction

Indianapolis has a new organization of good will, a Citizens Council made up of representatives of religious, social, educational, commercial and labor organizations. The initial meeting, preliminary to organization, was called by representatives of the church federation who felt the need for continuing conference and concerted action on the part of hitherto unrelated groups. Recalling that Indiana was a hotbed of Ku Klux Klan activity in the years following World War I, the Citizens Committee, operating quietly but positively, is seeking

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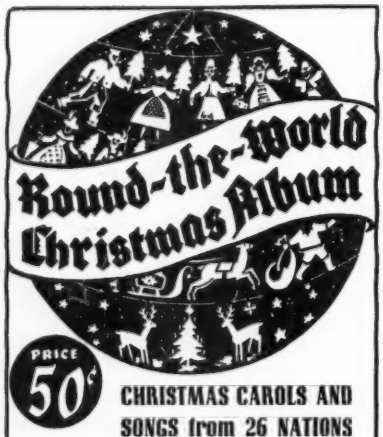

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to build up understanding among groups which might easily become antagonistic.

* * *

Urges More Consideration For China

Lyman R. Hoover, American student-secretary of the Y.M.C.A. in China, was back in his native Indianapolis in mid-October with a moving story of wartime China. One of China's most deeply felt wants, said Mr. Hoover, is for a more positive place among the Allies in war and postwar planning. "She wants to be in the inner circle in planning as well as to get benefits from the victory," he said.

GEORGE WALKER BUCKNER, JR.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Arctic Passage (RKO) *Documentary* shot during recent building of highway to Alaska, with trek of first truck convoy. Manages to convey sense of difficult terrain, obstacles, final achievement. *Effective* presentation of factual material. M, Y, C

In Old Oklahoma (Rep.) *Melodrama* among wildcat oil promoters encroaching on Indian lands in early days of boom. Roistering, action-packed, with interesting re-creation of atmosphere; *for discriminating* audiences, *stilted, brutal.* M, Y

Nobody's Darling (Rep.) *Comedy.* Efforts of ugly duckling daughter of famous actor parents to prove in school show that she too has talent. An unimportant little film *designed as opportunity for young* Mary Lee to sing, this is akwardly done but *probably entertaining* for Y

The Seventh Victim (RKO) *Melodrama.* Search for girl's missing sister leads to investigation of weird "devil worship" cult. Effective in producing suspense and dread; for average audience, *offensive* in its unhealthy atmosphere. M

Thousands Cheer (MGM) *Musical.* "Camp shows," including symphony led by Iturbi, songs by Kathryn Grayson and ensembles, skits by well known MGM stars, set against romance of the private and the colonel's daughter. Best of the frequent "all-star" movies so far. A two-hour spectacle in technicolor. Frail plot but sprightly, *tuneful entertainment.* M, Y, C

Top Man (Univ.) Richard Dix, Susanna Foster, Lillian Gish, Donald O'Connor. *Comedy,* with interludes of music and dancing, featuring teen-age students who sacrifice offtime to help out in local airplane plant. A *pleasant* comedy about amiable young people. M, Y, C

BEST CURRENT FILMS

For Family: Bambi, Hit the Ice, The Human Comedy, In Which We Serve, My Friend Flicka, Report from the Aleutians, Saludos Amigos, Spitfire, This Is the Army.

For Mature Audience: Action in the North Atlantic, Claudia, The Constant Nymph, Desert Victory, Holy Matrimony, Mission to Moscow, The Ox-Bow Incident, Random Harvest, Shadow of a Doubt, This Land Is Mine, Watch on the Rhine, The Young Mr. Pitt. 11-24-43

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A twentieth-century biographical study of Jesus the man and a discussion of the living Christ, whose power to influence lives in the present day is convincingly revealed. "The author sticks to his main theme in a splendid way. He combines the modern scholarly attitudes toward the scriptures and the burning passion of Jesus for the individual and society in a unique way. . . . In a definite way it is an autobiography of Sherwood Eddy and the Christ who has walked with him throughout his long and useful life."—*Christian-Evangelist.*

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